

ΘΕΑΝΘΡΩΠΟΣ
OR THE
Great Myſterie
O F
GODLINES,

Opened
By way of *Antidote* againſt
The *Great Myſterie of Iniquity*,
(now a work in the *Romiſh Church*.)

In a Sound and Seaſonable Treatiſe;

WHEREIN

1. The *INCARNATION* of the Son of God (and *Evangelicall Love, Wiſdome, Humility, &c.* expreſſed in that Contrivance) is fully explicated and diſplayed.
2. *CEREMONIES* in Poynt of *Divine Worſhip* are concluded to be by *Chriſt* (the true *Meſſiah*) abrogated; and examined whether they are not ſince *Chriſt*, *Jewiſh-Anti-Chriſtian*; where the *Jew* and *Judaizing Chriſtian* are deſervedly taxed.
3. *CHRISTIAN LIBERTY* with its *VIII Steps* and *V Boundaries*, is modeſtly and briefly aſſerted; And

Many other Matters of Conſequence and Moment are imparted;

But now PUBLISHED

For VINDICATION of the Truth and its Aſſertor.

By Thomas Douglas, M. A. Miniſter of the Goſpel at *Olaves-Silverſtreet*, in LONDON.

The LAW was given by MOSES, but GRACE and TRUTH came by JESUS CHRIST, John 1. 17.

Præſente Veritate, Typus & Umbra ceſſavit. Origen. in Jeſ. Nave. cap. 13. hom. 17.

LONDON; Printed for H. C. in Popes-head Alley, and T. P. againſt the great Conduit at the lower end of Cheapside, Ann. Dom. 1661.

*This is a Treatise we furnish by a reasonable
specimen of the mode of the best Protestant points
at the period we placed the persecution*

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An Epistle
PREMONITORY

To the
JUDICIOUS

And
Impartial Reader.

Worthy Reader,



E pleased to know, that I
once intended an Epistle
Reprehensory to the Ro-
mish Church, the Who-
rish Mother of **THE MY-**
STERIE of **INIQUITY**
(for there it was Born though her Phari-
saical Emisseries would compass Sea and
Land, that it might be else-where Nursed)

A 2

but

To the Reader.

but upon more mature thoughts, I concluded to be at the expence of no more then this Epistle Premonitory; whose Scope and Errand is to acquaint the World with the Occasion of this (my first) appearance in Print.

I am now by Personal Experience schooled in the Truth of that, *Veritas odium parit.* Never was there an Age, wherein TRUTH had more Daughters, and fewer Sisters. But the misery is, the Brood is ILLEGITIMATE, and HETEROGENEAL.

I was about two moneths ago brought to Pulpit of some honest Truths. (if suitable to the Text, as that was to the Occasion) which were CONCEIVED (I hope) by a DIVINE (though now necessitated to a (Printed) Sheet by a MALIGNANT) Influence. And though (the Lord knows) my Discourse was all along levelled and commensurated (as neer as I could) by the Necessary Lawes of 1. Piety, in respect of my God. 2. Loyalty in respect of my King; and 3. Charity

To the Reader.

rity, in respect of my Neighbour ; Yet have (innocent) I been since, in such a horrid manner, by some (whom God forgive) censured, condemned, calumniated, and mis-represented (what their ground was, let the Impartial judge) as that (fearing lest Silence might be Interpreted Guilt, a pleasing Gloss, in such a case, to Malice) I concluded, it was needful to Publish to the world, what I delivered, (with divers other things) Innocency and Ingenuity, those Bosome-Solicitors, prompting me on; for **VINDICATION**.

O how sad is it, when what is said for Antidoting of Superstition is presently construed to be (at least) Sedition!

Hic murus Aeneae restat, &c.

Thus,

What the Reason and End of the Publication is, I have shew'd; That the work is performed no better, let it be imputed to Mine, and not to the Weakness of my Cause, for that is not Guilty; neither let Men make use of Mine as Premises to Infer other Mens Weaknesses. Alas! I am less then the least of ten thousand. No marvel the Birth be condemned as Abortive, since the Parent is one born out of due time.

To the Reader.

time. I confess the Subject had better become both Age and Ability; but though the want of both, (especially of the latter) did incline me to stand for a Mute, yet the Case was so urgent, that it pressed hard for a Consonant. What Censures soever I shall undergo, even while I endeavour to suppress or prevent Censures, I am resolved (through Grace) to be Passive under them; Only my Suit is to thee (Worthy Reader) that thou wouldest 1. Forbear to Tax me (further) till thou hast read me through; (and then I hope, thou wilt not Tax thy Forbearance :) And 2. Pray for him, who is

Thy Servant in and for Christ,

T. D.

Thomas Douglas

17. *Constitution*

The Constitution of the United States is the supreme law of the land. It is the foundation of the government and the rights of the people. The Constitution is divided into three parts: the Preamble, the Articles, and the Amendments. The Preamble states the purpose of the government. The Articles describe the structure and powers of the government. The Amendments are changes to the original Constitution. The Constitution is the basis of the American way of life.

Præmonitiuncula.

Libenter velim Eruditioribus innotescat, passim in hoc opusculo Græcum Accentum, perperam collocari, quod partim Typographo, vitio vertendum est, partim mihi ipsi, utpote qui a teneris usque, Vocalis, Valorem, magis quam Accentum respicere memet assuefecerim; quæ Legenti maximopere præmonenda esse duxi; ut illius facilius evadat censura; cui, si (nihilominus) steterit MOMUM agere; per me (quidem) licebit.

Gal. 4. 4, 5.

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law.

To redeem them that were under the Law, that we might receive the Adoption of sons.



He Apostle's designe in the Context, is to demonstrate the Christian Church-
es Exemption and Redemption from
Legal Rites and Ceremonies, and her
emancipation from a *servile state* by
the Son of God *Incarnate*, the true
Messias.

This he illustrates by a plain and familiar *Simile*, taken from the *Civil Law*; the sum is this. As the *Heir* while he is under age, and in his minority, is subject to Tutors, Governours, and Guardians, from which he is freed, when he comes at age, being then *sui juris*, at his own disposal; even so the Church, under her *Legal Constitution*, and Minority, was subject to the *Mosaical Pedagogie*, and Ceremonial Shaddows, Figures, &c. as to a School-master, and Rudiments, suited to her Infant-State; but *when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law*. So that the Church in her mature and adult age, and under her *Christian and Evangelical Constitution*, is by Christ, *God-man*, the prefigured Body and Substance of *Levitical shaddows*, exempted from the servile yoke of *Jewish Rites and Ceremonies*. The words then are *Demonstrative*, and in them there be two general parts, *viz.*

1. *Christ's Person.*

2. *Christ's Portion.*

1. The *Person of Christ*, considered as our *Mediator*,

B

lyeth

lyeth in these words; *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law.* Where there be two great things observable, *viz.*

1. The *Incarnation* of the Son of God.
2. The *Legal Qualification* of his Person.

1. The former, in these words; *But when the fulness of the time was come, God sent forth his Son made of a woman.*

2. The latter, in these words; *made under the Law:* whereby is intimated Christ's humble (but * *voluntary*) *subjection* to the Law; which was threefold.

* Notat, Non
Obligationem,
sed usum. An-
selm.

1. The first was his submission to the *Civil* or *Judicial Law*, the *Jewish Policy*; in that he condescended to derive his humane Body and Being from the *Jewes*, for the *Jewes* were the *Fathers of whom, as concerning the Flesh, Christ came, Rom. 9. 5.* Christ was a *Native Jew*, and therefore subject to the *Jewish Policy*.

2. The second was his subjection to the *Ceremonial Law*, and thus Christ was *Circumcised*, *Luke 2. 21.* It was in pursuance of this Law, that Christ went up three times in the year to *Jerusalem*, to wit, at Festival Solemnities; according to that in *Exod. 23. v. 14. Deut. 16. v. 16. &c.*

3. The third was Christ's *Obediential Conformity* to the *Moral Law*, which was two-fold, *viz.*

1. *Original.*

2. *Actual.*

1. The former was the *Native Righteousness* of Christ's Person: *Christ* is the only Person that was *born holy*; *Adam* was *created* holy, every Believer is in sanctification made holy; but Christ (the immaculate Lamb of God) was *born* holy.

2. The latter, was Christ's *Actual Obedience*, which again was two-fold, *viz.*

1. *Active.*

2. *Passive.*

3. That

1. That was the *Legal Righteousness* and Obedience of his *Life*, answering to the *Active* condition of the Law, *Do this and Live*.

2. This was Christ's *Passive* Undertakings in behalf of Mankind; it implies, his voluntary submission to the *Curse* and Malediction of the Law, to a *miserable life*, and an *accursed death*, to a *Cross* and a *Curse* at once, (not only *nostro bono*, but even *nostro loco*, in our room; which the *Socinians* deny) in answer to the *pœnal* demands of a violated Law, and the Threats and Conminations annexed. In a word, the Apostle in saying Christ was *made under the Law*, doth intimate, the *Quality* and *Nature* of his *Estate of Humiliation*.

This should stir us all up to thankful admiration; O the wonderful condescension of God, Christians! What? That He who *made* the Law, should be *made under* the Law! That the *Scepter Royal*, and *Legislative Power* of Heaven should stoop to *Obedience*! Here the *Law-maker* was *made under* the Law! Here God was *subject* to his Subjects Law. This is the only case wherein (be it spoken with reverence) * God was *subject* to *Himself*; O Beloved! This is at once matter both of Thankfulness and wonder.

Use.

2. Christ's *Portion* lyeth in these words, *To redeem them that were under the Law, that we might receive the Adoption of sons*. This was the great designe and *Love-plor* of the Son of God in assuming to himself our Nature; here are specified two great Capital Priviledges accrewing to Believers from and by the Son of God *Incaruate*, viz.

* In forma servi
vi scripto minor
est. Aug. de
Trin. lib. 1.
cap. 7.

1. *Redemption*.

2. *Adoption*. Of which hereafter.

The Theam that I intend to pitch upon and prosecute, is the *Incarnation* of the Son of God, That great *Mysterie* of *Godliness*, the very *Sun-shine* of the Gospel, and all *Evangelical contrivances*, in the Application whereof, I

1 Tim. 3. 16.

may very pertinently take into consideration those signal Benefits, viz. *Redemption* and *Adoption*.

But when the fulness of the time was come, God sent forth his Son, made of a woman.

Here is asserted the *Incarnation* of the Son of God ; where we have four Observables ; viz.

1. The *Subject Matter* out of which Christ's Body was made.
2. The *Manner* of the production of it.
3. The *Father's Commission*.
4. The *Circumstance of Time* when, &c.

1. The *Subject Matter* out of which Christ's Body was made, was the very substance of the *Virgin Mary*, its *Material and Passive Principle* ; she was the * woman mentioned in the Text. In *Virginem introducendum erat Dei Verbum, exstructorum vite*, ut quod per ejusmodi *Sexum abierat in perditionem, per eundem Sexum redigeretur in salutem*. Tertul. lib. de Carne Christi.

2. The *Manner* of the production of Christ's Body, is intimated in the word *Made*, — *Made of a woman*.

It is observable that the Son of God is here said to be

* Vox Hebr.
ΠΩΡ, & Gr.
γυν notant
Sexum æque ac
conditionem.
γυνν λέγειται
εἰς τὴν παρθε-
νός. Proco-
pius.

γεννητός non
γεννημένος.

* made, and not

1. *Begotten* of a woman. Christ as *God* was not *Made* but *Begotten* ; Christ as *Man*, was not *Begotten*, but *Made*. Nor

2 *Born* of a woman. *Valentinus*, *Schwenckfeldius*, *Marcion*, the primitive *Anabaptists*, *Familists*, &c. did grant that Christ was *born* of the *Virgin Mary*, but denied that his Body was made of the *Real* substance of the *Virgin* ; now saith our Apostle (by the impulse of the holy Ghost) The Son was not (only) *born*, but *made* of a woman.

In a Word ;

In that the Son of God is here said (not to be *begotten*, nor to be *born*, but) to be *made of a woman* ; we may gather, That

1. Christ's

1. Christ's Body was a *Real Body*, and a true *Corporeal* substance, and not a meer *Phantasm*, or *Imaginary Body*, as *Marcion*, and after him the *Manichees* did affirm; the first Author of which Heresie was *Cerdo*, saith * *S. Augu-* * *Tom. 6. lib.*
stine. *de heres.*

2. This *Real Body* was made of the very *Matter* and *Corporeal* substance of the *Virgin Mary*; and not a *Celestial*, *Sydereal*, or *Elementary* substance, conveyed into the world, *modo transmeatorio*, through the *Virgins womb* or *Belly*, *tanquam per canalem* * *vel hospitium*, as through * *Si Maria non*
a channel or hospitage, per Virginem, non, ex Virgine; as *filius sed ho-*
the Valentiniens and *Schwenckfeldians* vainly conceit. *spitem in uero*
gestabat le-
sum, quomodo dixit Elizabetha, Beatus fructus Uteri tui? &c. *Tertul. lib. de Carne*
Christi.

3. *Excluditur concursus Maris*; the concurrence of the *Male Sex*, and by consequence, *Natural Generation*, and *sinful propagation* is excluded. Christ was *ab Adam*, but not *per Adamum*. As *sin* and *miser* came by a *Woman*, made of a *Man*, without a *Mother*; so *happines* and *salvation* came by a *Man*, made of a *Woman* without a *Father*. *Eve* was from *Adam* without a *Mother*; *Christ* came of * *Mary* without a (Natural) *Father*. So that * *Therefore*
damnable was the opinion of *Ebion*, viz. That the Body *Mary* is truly
of Christ was procreated of *Joseph's Seed*; as also that of *Helvidius*, viz. That Christ was not born of a *Virgin*, he *Θετόκος,*
denied the *Virginity* of the *Mother* of our Lord. *and Dei pars.*

The Son of God did assume to himself the *Nature* of *Assumpsit De-*
Sinners, (but) not a *sinful Nature*. The *Corporeal* sub- *us naturam*
stance which he took to him, was free from all *impurity*, *peccatum, non*
and *corrupted Qualities*, by the *omnipotent* vertue of the ho- *naturam pecca-*
ly *Ghost*, the *Active Principle*, (as *Aquinas*) and *Efficient* *tricem.*
Cause thereof; by the *Preparatory Acts* of whose *purifying*
and *sanctifying power*, the *Bodily substance* was fitted for * *πνεῦμα τὸ*
Personal Union with the *God-head*: for the * *ἅγιον ἐκ παλ-*

ἐγεν ἂν καὶ καὶ αὐτὸν αὐτὸν. *Damascen. lib. 3. Orthodoxa Fidei, cap. 2.*
did

did come upon the blessed Virgin, and the Power of the Highest did over-shadow her; Luke 1. 35. And thus we protestedly believe that Christ was conceived of the holy Ghost, viz. not as a Material cause, but as a supernatural Effective and sanctifying Cause; *non de substantia, sed de potentia; non generatione, sed jussione, & benedictione.* Aug. Sermon. 6. de tempore.

So that Christ's Conception in the womb of the Virgin, was without all exception pure and immaculate.

3. The Father's Commission is specified in these words, *God sent forth his Son*; This is the Authority of the Son's undertaking, it is no less then that of Heaven, and the blessed Trinity; He did not assume our Nature without a special Commission: Which may condemn those that run when they are not sent forth into the great work of the Ministry, and irregular engaging therein. The Son of God himself came not in the flesh without a Commission, his undertaking was * *Authentique.* *God sent forth his Son, &c.* which argues not an inferiority of Nature to the Father, but only a Voluntary subjection in state and condition; now an inequality of condition, and a co-equality of Nature, a Natural Parity, and a Voluntary Disparity, are not inconsistent.

4. The circumstance of Time, when the Son of God came in the flesh, is intimated in these words; *When the fulness of the time was come, &c.* Where it may be enquired, What are we to understand by the fulness of the time, or the full time?

Ans. Aquinas notes here a threefold fulness, viz.

1. Of Grace. 2. Of Promises. 3. Of Types, and Legal shadows. In a word.

By the fulness of the time, we are to understand *tempus praefinitum a Patre*, (say the * Learned) the time appointed of the Father, (as it is in v. 2.) and * infallibly destined

* *Dispensatio
authentica.
Musculus in
locuti.*

*Annus Incor-
nationis est
Lambardo.
Annus benigni-
tatis, lib 3
Sent. Dist. 1.
* Ambrose.
Carnel. alap.
Esius. Luther. Calvin.*

* *Divina ordinatione non fatali necessitate.* Aquin.

for

for the *manifestation* of his Son in the flesh, and the *Redemption* of his Church from the *Legal yoke* and *bondage* of *Jewish Rites and Ceremonies*, by Him, of whom these were *Typical Shadows* and *Adumbrations*.

This *fulness of time*, notes the accomplishment of all *Prophetical Predictions* and *Promises* of the coming of the *Messias*, and the *abrogation* of all *Legal shadows* and *Figures* whereby he was typified.

But more particularly, for our more distinct knowledge, of what is meant by the *fulness of the time*.

The Son of God did take upon him our Nature,

1. A little before the end of *Daniel's* seventy weeks, mentioned *Dan. 9. 24, 25.* which contain from the end of the *Babylonish Captivity* till the death of Christ, (as is *una voce* granted by Chronologers) *four hundred and ninety years.* * *Zanchy* is of opinion, that about the space of * *De Incarnat. lib. 2. Quest. 6.* thirty and three years (the time of Christ's bodily commoration in the world) before the end of the seventy weeks, the Son of God came in the flesh. I confess it were the more remarkable, if *Christ* and *Daniel's* seventy weeks did both expire together.

2. Under the *Roman Empire*, which was the fourth Monarchy, mentioned *Dan. 2.* In the time of *Augustus Caesar*, Christ was born in the 42^d year of his Reign, say *Epiphanius* and *Ensebius*; in the 41st, say *Tertullian* and *Irenaeus*.

3. *Three thousand and nine hundred years* from the Creation of the World; this is undoubted: but what the particular year of the *Incarnation* of the Son of God was, is variously resolved upon by * *Chronologers*; but * *Ber-* * *Bullinger.* *aldus* his computation is most received, as the exactest of ann. 3970. *Funcius*, ann. 3965. *Melanchthon* ann. 3965.

Luther, ann. 3960. &c. * *Chron. Genevæ Edit. Anno Christi 1575. lib. 3. cap. 7.* & 8. *Natus Christus anno Mundi 2929. Equinoct. Autumnali, ab Urbe condita, anno 752. anno 4. Olympiad. 194. &c.*

his

his Reign 42. in the year of *Herod's* Reign 33. at or about the *Autumnal Equinoctial*, &c. This was (according to him) the *fulnes of the time* mentioned in the Text; even the set and predestinated time of the *Manifestation* of the Son of God in the flesh, and the Churches *Immunity* and Exemption from a *servile*-state by and through him.

Quest. But why did the Son of God come in the flesh at that time of all others? Why not sooner? Why not later?

Ans. This is a curious Question; (*Hidden things belong unto God,*) but were we to resolve it, we could assigne no other reason for it, then *Tò Velle Divinum*, the absolute good pleasure of the All-wise God, who in his great wiidom, pitched upon this season as most proper and convenient for the manifestation of his Son to the World in our Nature. Men can but admire the Wisdome of God in this *Circumstance*, as well as in the *thing*. From *Aquinas* we may reverence the Wisdome of God in this in two respects. 1. *Christ* was a great person, (though he came not in great State) the *King of Saints*, the *Soveraigne Majesty* of Heaven, (though he came not into the World in *Majesty*) therefore it was fit that some preparation (of some thousands of years) should be made for his coming into the world, especially in the hearts of the *little World*. 2. *Christ* was a *Physician*, the Physician of souls, therefore it was fit that his coming should be deferr'd for some thousands of years after his *Patients* indispensable need of him; that so, though his *Merits* were of perfect vertue and efficacy for the salvation of believing sinners, from the beginning of the world, yet they might insatiably long after even his *Bodily* appearance, and inestimably prize him when come. The *Old-Testament* Saints might have come to this, *O that the Deliverer* were come out of *Zion*! *O that our Physician* were once come! When shall the promised *Seed of the woman* come? *O* how acceptably did the Son of God
appea

appear in a *Body* in the * *last dayes*, to the sinful, undone, * Heb. 1. 2.
captive sons of men.

* *Zanchy* after many pious and solid reasons given for * *De Incarnat.*
the conveniency and seasonableness of the fulness of the lib. 2. *Quest. 6.*
time for the Son's assumption of our Nature, doth well
observe, That this was, of all others, the fittest season
for God's producing to the world at once two most signal
instances, *viz.* of *Justice* and *Mercy*: Of *Justice* towards
the rebellious and unbelieving *Jewes*, (once God's pecu-
liar people) in *rejecting* of them: Of *Mercy* towards the
Gentiles; in *electing* and making choice of them for his
Christian Church; and in * *persuading Japhet to dwell in* * Gen. 9. 27.
the Tents of Shem. Hic (Iesum) in
novissimū tem-

poribus apparens, lapis summus angularis, in unum colligit, & univit, eos qui longe
& eos qui prope, hoc est circumcissionem & præputium, dilatans Japhet, constituens eum
in domo Sem. Iren. advcr. Hæref. lib. 1.

O the profound depth of the Wisdome of God! How
unsearchable are his judgements? His wayes past finding
out.

Thus the words of the Text have been in a Theologi-
cal manner divided and opened. — *When the fulness of
the time was come, God sent forth his Son, made of a wo-
man.*

In the words, this great Evangelical Truth lyeth clear,
viz. That

The Son of God was in the fulness of the time, (viz. six- Doctr.

teen hundred and sixty yeers ago) *according to the deter-* Dominus no-
minate and infallible counsel of God's Will, made of a wo- ster in novissi-
man. mus temporis
bus venit ad

nos, non quemadmodum ipse poterat, sed quomodo illum videre nos poteramus. Iren.
advcrf. hæreses, lib. 4.

In the prosecution of my intended Discourse, this shall Σωθίς
be my method. 1. I shall first discover what is compre-
hended under that, *viz.* That the Son of God was *made*

C

of

of a woman. 2. I shall next prove, That the Son of God was made of a woman, and that in the fulness of the time.

3. I shall in the third place alleadge the principal Reasons why the Son of God was made of a woman. And 4. Lastly, I shall endeavour to bring this down to Use and Application.

1. As touching the first.

The import of that, viz. That the Son of God was made of a woman, is very comprehensive; for this is the great Gospel-Mysterie of the Incarnation, wherein the Son of God did assume to himself the Humane Nature, and so became Θεάνθρωπος, God-man in one Person.

This Assumption of our Nature, considered in a full Extent and Latitude, may be understood to comprehend under it two memorable things. viz.

1. Union.

2. Communion.

1. Union.

There is a Hypostatical and Personal Union between the Divine and Humane Natures in Christ. The Son of God, though for Nature, Co-essential; for Dignity Co-equal; for Time, Co-eternal with the Father; did notwithstanding assume the Human Nature into a Personal Union with the God-head.

This Personal Union is the most intimate Conjunction

* ὁ ὡς εἶπεν of the Man-hood with the God-head in * Christ, wherein those two whole perfect and distinct Natures are without

τὸν ὡς εἶπεν 1. Conversion of the one into the other; Or 2. Composition of a Third by both; Or 3. Confusion and mixture, Θεάνθρωπος. Dam. inseparably conjoynd in one Person; which Person is * very

lib. 3. cap. 2. * Πάντως Θεός God, and very Man, (Θεάνθρωπος,) yet (but) one Christ, as ὁ ὡς εἶπεν Mael: the only Mediator between God and Man.

as ὁ ὡς εἶπεν. id. Cum legitur, Verbum caro factum est, in verbo intelligo verum Dei filium; in carne agnosco verum hominis filium, & utrumque simul, unam personam, &c. Aug. de Trin. lib. 13.

The

The two Natures of Christ are united;

1. Ἀτρέπῳ, without any *change* or *mutation* in the Divine Nature, or *conversion* of the one Nature into the other; and therefore damnable was the opinion of *Apolinarius*, who stuck not to affirm a kinde of alteration in the Divine Nature. *Assumpsit carnem, non se convertit in carnem.*

Aug. Verbum caro factum est, non in carnem mutatum, ut non desisteret esse quod erat, sed ceperit esse quod non erat. Id. Dial. ad. Orosium.

2. Ἀδιαρέτως, without *Division*; contrary to *Nestorius*, who alledged (not a *distinction*, but) a *division* between the two Natures of Christ, attributing to each Nature its proper *hypostasis*; and so obtruded to the world an Union of *Persons*, instead of a *Personal Union*; ἐνωσιν πρὸς αὐτὸν, non ἑνωσιν αὐτῷ; a *Social*, not a *Personal* Conjunction. *Accessit Deo humanam substantiam non personam.* Fulg.

This *Nestorian* heresie was anathematized by the first *Ephesian Council*, under *Theodosius* the younger, and *Celestine* the first, whereof *Cyril* was President, anno Christi 430. *ὁμοῦς ἑνωσιν αὐτῷ, καὶ ὁμοῦς ἐνωσιν αὐτῷ.*

There is in Christ *Aliud & Aliud*, but not *Alius & Alius*; two *Natures*, but *one Individual Person*. *Justin. Imper. confess. Recte*

3. Ἀσυγχύτως, without *confusion* and *mixture*, or a *Fidei* composition of a *Third Nature* by both; Christ's two Natures remain still distinct by their several *Essential Properties*, contrary to *Eutyches*, and (after him) *Dioscorus*, who alledged a *mixture* in the two Natures; so that according to them, Christ is a *compound* made up of the *Divine* and *Humane* Natures intermixed.

This *Eutychian* heresie was anathematized by the Council of *Chalcedon* (which was the fourth *ecumenical* Council) Act. 5. under *Martian* and *Leo* the first, anno Dom. 451. *ἐκ δύο φύσεων ὁ τέλει ὁ Θεός, ὁ τέλει ὁ ἄνθρωπος, πῶς ὁμολογούμενος.*

μετὰ ἑαυτῶν ὁ ἐνωσιν ὁ Χρῆστος ὁ ὁμολογούμενος, &c. Dam. lib. 3. cap. 3. vid. Dam. lib. 3. cap. 2.

4. *Ἀχωεύτως, Inseparably.* Christ's two Natures are indissolubly conjoyned. The *Personal Union* is a *Perpetual Union*. That Nature (Christians) which the Son of God did sixteen hundred years ago, assume into *Hypostatical Union* with the God-head, is by an *everlasting conjunction* united to him. And certainly this will be matter of everlasting joy and wonder, to the *consanguinal Saints* in Heaven.

This is the Nature of the *Personal Union* of the *Deity* and *Humanity* in Christ. *Super hac re, vid. Symb. Antioch. Nicen. Constantinop. Athan. Chalced. Act. 5. & Dam. lib. 3. cap. 2.*

From this *Personal Union* of the *Humane* with the *Divine* Nature in Christ, follows 1. *A Mutual Communion of Proprieties*, wherein what is proper to either of the Natures, is attributed to the whole Person; as in these Scriptures, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* John 3. 13. *The Church hath God purchased with his own blood.* Acts 20. 28. *God will judge the world by that man whom he hath ordained.* Acts 17. 31. and such like. 2. The *Excellency* of the *Humane* Nature, both in respect of the gifts, (as *Wisdom, Knowledge, Power, &c.*) with which he was qualified for his *Mediatorship*; and the *honour* and adoration due unto it by virtue of its Union with the *God-head*. 3. The *Concurrence* of both Natures, in *operibus Theandricis*, in the works which Christ produceth as *God-Man*, wherein both Natures co-operate; each Nature contributing its own.

2. *Communion.*

There is a threefold *Communion* between *Christ* and *Mankind*, viz.

1. *A Communion of Natures.*
2. *A Communion of Properties.*
3. *A Communion of Infirmities.*
1. There is a *Mutual Communion* of *Natures* and *Essential*

essential Parts between Christ and Man. The Son of God did assume to himself, the true *Essentials* of Man, viz. * The Entire substance of a *Real Body*, and a *Reasonable Soul*, the very Humane Nature; so that Christ is *Consubstantial* with Us, as well as with the Father.

* Ἀνθρώπου
ἀληθῆς ἐκ
ἐκ τῆς ὁμο-
κλήτης καὶ
σώματος
τοῦ. Symb.

* Ὁμοούσιος τῷ Πατρὶ καὶ Θεότητα: Ὁμοούσιος ἡμῖν καὶ ἀνθρώποτητα.
Symb. Chalced. *ibid*.

This is a Communion of Essential Parts.

2. There is between Christ and Mankind a *Communion* of *Essential Properties*; the Son of God did assume the Powers of Life, Sense, Motion; the Faculties of Reason, Will, and Affection; a Body with its just *Quantity* and *Trin-dimension*; even all the *Natural Properties* of Man, considered as a *Corporeal, Animal, Sensitive, Reasonable Creature*.

3. There is between Christ and Mankind a *Communion* of *Infirmities*: The Son of God did assume not only our *Natures* and *Essential Properties*, but also our *Infirmities*, viz.

1. Natural.

Not *Personal* Infirmities; Those were such as do generally accompany the Humane Nature, as its *common* Attendants since Man's fall and prevarication from his Primitive Integrity; and they were of two sorts; viz.

1. *Body-Infirmities*; as heat, cold, hunger, thirst, sleep, &c.

2. *Soul-Infirmities*; as grief, anguish and sorrow, fear, ignorance, &c. (I mean *Negative Ignorance*; that was ignorance (not of that which he ought *ex officio* to have known; but of that which was not congruous for him *quoad statum*, according to his condition to know; and *pure Negative* *Non ignoravit aliquid privative quod tenebatur scire, sed nescivit negative, absque peccato, quod ætati et conditioni non competeat.* Dr. Prideaux *Manuduct. ad Theol. Polem. loc. 3.* Δεῖ γινώσκειν ὅτι τὴν μὲν ἀγνοῶσαν καὶ δόλῳ ἀνελαβεῖ φύσιν καὶ δὲ δόλῳ εἶναι ἢ ἀνθρώπου φύσιν τὴ ποιησάσης αὐτῷ Θεὸς καὶ ἐκ τῆς τῷ ᾧ μελλούσῃ γνώσει. *Dasn. lib. 3. cap. 21.*

thus

thus Christ is said to be ignorant of the particular *day* and *hour* wherein he himself is to come to judge the world,

(*Mark* 13. 32.)

These, and such like infirmities did the Son of God take upon him, but not Mens *Personal* infirmities, as *blindness*, *lame*ness, *drop*sies, *gouts*, *consumptions*, &c. which are not *universal*, or necessary concomitants of the Humane Nature, but attend upon *Persons*, rather than upon the *Nature*, and proceed from some particular causes, as the *malignity* of the *Constitution*, the *inequality* of the *Temperament*, the *predominancy* of some *corrupted humour*, or such like, not incident to Christ.

* *Christus similis fuit carni nostre peccatrici non in culpa sed in pena.* Lombard. Sent. lib. 3. dist. 3. lit. D.

2. * *Penal.* Not *sinful* infirmities; Christ's infirmities were *miserable*, but not *dammable*; the infirmities of *sinners*, but not the infirmity of *sin*; which is not only an *imperfection*, but an *infection*; now Christ was the *holy* and *just One*, free from all (both) *Natural* and *Personal* guilt.

Infirmities *miserabiles*, non *dammabiles*, *pœnales*, non *Peccatrices*. Dr. Prideaux. ad Theol. Polem. loc. 3. *Infirmities mere privationis, non pœnae dispositionis.*

Christ was by way of *Passion* here on earth (as he is now by way of *compassion* in heaven) *touch*ed with the feeling of our *infirmities* (yet) * *without sin*, Heb. 4. 15. Christ did partake of our *infirmities*, but not of our *iniquities*.

* *καὶ πάντα ὅμοιος ἡμῖν (ὁ Χριστός)*

χρῶς ἀμαρτίας. Symb. Chalced. Inter Trinitatem & hominam infirmitatem & iniquitatem, Mediator factus est homo, non iniquus, sed tamen infirmus, ut ex eo quod non iniquus jungeret se Deo, ex quo infirmus, propinquaret tibi. Aug. Præf. in enarrat. 2. Psal. 29.

The Son of God was in all things made like unto his Brethren, but that wherein (we) his Brethren are like unto Satan. In a word, Christ's *Infirmities* were wholly *inculpable*. *πάντα ἀνθρώπων ἀνέλαβεν, ἔκτος γὰρ ἀνθρώπου καὶ πάντα τὰ τῷ ἀνθρώπῳ ἀνέλαβε πλὴν τῆς ἀμαρτίας.* Dem. lib. 3. cap. 20.

2. As to the second thing proposed ;

That the Son of God was *made of a woman*, and is already come in the flesh, is a truth which runs clear in the veins of the Gospel, as the great *Theam* thereof.

The *Word* was made flesh, John. 1. 14. He was made * λόγος ὑπο-
in the likeness of Men, and found in fashion as a Man, σαλινός
Phil. 2. 7, 8. In him dwelleth the fulness of the God-
head bodily, Col. 2. 9. For as much as the children are par-
takers of flesh and blood, he also himself likewise took part
of the same, Heb. 2. 14. Verily, he took upon him the seed
of Abraham, Heb. 2. 16. He was made of a woman,
Gal. 4. 4. &c.

From these and such like Scripture proofs it is evident, that the Son of God was *made of a woman*, he being the only true *Messias* who was promised from the beginning, and prophesied to come in our Nature ; which yet the incredulous *Jew* will by no means admit of, what is Gospel-testimony to him ? But

2. This Truth is also clear from the manifest accord and consent of the *Evangelist St Luke* his History of the *Nativity* of Christ, with the *Prophetical Predictions*, concerning 1. The particular Time of the *Messias* his coming, Gen. 49. 10. 2. His Family and Pedegree, Jer. 23. 5. 3. His *Virgin-Mother*, Isa. 7. 14. 4. His Country, Mic. 5. 2. 5. His Condition, Isa. 53. 2. which is apparent to any that compare them together. Yes,

3. The 1. *Prophesied places* of the *Messias*, 1. His Birth. 2. Education, 3. Teaching. 4. Suffering, are destroyed ; and 2. The *prophesied time* of his coming is elapsed ; Ergo, &c. It was prophesied

1. That Christ should be born in *Bethlehem*, Mic. 5. 2.

2. That he should be brought up in *Nazareth*, Isa. 11. 1.

3. That he should enter into *Jerusalem* while the second Temple was yet standing, Hag. 2. 7. 9. & Zech. 9. 9. compared ; and in this sense it was said, and verified, that the glory of the second Temple should exceed the glory of the first Temple.

4. And

4. And that under the *fourth Monarchy*, Dan. 2. 44. That was the *Roman Empire*, which together with the other three, viz. the *Syrian, Persian, and Grecian*, were subverted by him, the King of Kings, *The Stone cut out of the Mountain*, Dan. 2. 45. whole Kingdome is firm and everlasting, and destructive to all Kingdoms contrary to it.

5. That *the Scepter should not depart from Judah, nor a Law-giver from between his feet, till Shiloh* (that is, the *Messias*) *came*, Gen. 49. 10. But *Bethlehem, Nazareth, Jerusalem*, and the *Temple*, are razed and destroyed; the *fourth Monarchy* is totally subverted; *The Scepter* is wholly taken away and departed from *Judah*. For the better understanding whereof we must know, that the *Scepter* (that is, the *Jewish Form of Government*) continued until the time of *Herod the Ascalonite* (an *Idumean*) a *Proselyte-Jew*, who began to reigne in *Judea* about thirty and three yeers before the Nativity of our Saviour, being created *King of Jury* by the *Roman Senare*; He in the *thirtieth* yeer of his Reigne, slew the *Jewish Sanhedrin*, (a Convocation in whom did reside the Legislative pre-eminence) and so deprived the *Jews* of the *Scepter* and *Principality*, and defaced their *Government*, (which was afterwards at the destruction of *Jerusalem*, with all their Fundamental Lawes, and Civil Customes, and Rites, utterly abolished, insomuch that there remained no form nor face of a *Commonwealth* at all among them, as before.) Now near upon this time, *Shiloh* (that is, the *Messiah*) came, being lineally descended of the Royal Tribe of *Judah*; Ergo, &c. Nay,

4. Not only *Prophetical Predictions* concerning the *Messiah*, but even the *Messiah* his own Predictions are fulfilled. O that the poor *Jew* would hearken to this! Had I to do with a *Jewish Synagogue*, I should hope (through strength from the *Almighty*) to urge this Argument with good success; not only *Prophecies concerning Christ*, but
Christ's

Vid. Joseph.
Antiqu. lib.
14.

Christ's own Prophecies and Personal Predictions are accomplished. What? Did he not in the days of his *Beth* prophesie concerning the *Temple*, That *there should not be left one stone upon another, which should not be thrown down?* And did he not foretel with tears in his eyes, the future *desolation* and *depopulation* of *Jerusalem*? O *Jerusalem, Jerusalem!* &c. — Behold your house is left unto you *desolate*. And was not this accordingly fulfilled not long after? It was accomplished some *forty* yeers after *Christ's Ascension* by *Vespasian* the Emperour, and his Son *Titus*, say *Eusebius* and *Josephus*. It is a strange thing to me (but that *Unbelief* is become *Penal*, a curse as well as a *sin*) that the *Jewes* are not convinced from the very (*vocally-silent*) *Ruines* of their *Temple* and *Metropolis*. Oh Lord convince them!

Matth. 24. 2.
Luk. 19. 43, 44.

3. As touching the third thing proposed, viz.

The *Reasons* why the Son of God did take upon him our Nature.

1. The *Prime Impulsive cause* hereof was, a Principle of free and infinite Love. That *Intrinsic* Motive, and *Primum Mobile* of all Evangelical Contrivances. The *Assumption* of our Nature into *Personal Union* with the God-head, was the prime piece of God's gracious designe and *Love-plot* concerning sinners. The Son of God was induced thereunto *ab intra*, from an impulse of *Omnipotent Love*; By this the whole *Trinity* was (as it were) *over-powered*. God so loved the world, that he gave his only begotten Son, &c. *John* 3. 16. Love was *Mightier* then the *All-mighty*: Here God was his own *Captive*; (be it spoken with reverence.) Sure, there was a strange *Omnipotency* in Love. O wonderful Love! The most powerful Motive with God in God! The Project of Man's salvation was a *Love-plot*; It was laid in Love; It was carried on in Love; It was accomplished in Love: The Son of God did out of Love to our Persons assume our Natures. The *Incarnation* was purely the Product of Infinite Affection;

Man ; That then which moved the Son of God to cloath the Deity with *flesh and blood* (as I may exprefs it) and to take upon him our Nature, was not 1. Any *Meritorious Qualification in Man* ; O no ! We could as soon have merited *Salvation* as a *Saviour*, and so there had been no need of *God-Incarnate*. Nor was it 2. Any *Created Excellency* ; O no ! So *Angels* had been *Gainers*, and *Men* irrecoverably *Losers* ; whereas (admir'd be rich Grace) *God took not upon him the Nature of Angels, but the Seed of Abraham*, Heb. 2. 16. But it was purely an Internal Principle of *free, boundless, and illimited Love*. This (Be-loved) is a Reason far above Reason.

2. A second Reason why the Son of God was made of a woman, may be drawn from

The Nature of Christ's *Mediatory Office*.

It was proper and requisite that the Son of God undertaking the Office of *Surety* and *Mediatorship* between God and *Man*, should partake of both Natures ; the *Humane* as well as the *Divine*, and so become Θεανθρωπος, *God-Man*, else he had not been duely qualified thereunto ; Hence *Christ* is a *Mediator*, not only *qua Medians*, in respect of Office ; but also *qua Medius*, in respect of the Concurrence of the *Divine* and *Humane* Natures in Him. *Christ* as he is *God*, bears a Proportion to his Fathers Majesty ; In *Christ* as he is *Man*, there is a propinquity to our *Meanness*. In a word,

The Mediator between *God* and *Man*, must be both for *Nature* and *Condition* a *Middle-Person*, Ergo, &c.

Nota,
Ter Medius
est Christus,
viz.

1. In S. Trinitate est Media Persona. 2. Inter Deum & Hominem Medians est pars Officii. 3. Respectu Naturarum, est Medius.

3. A third Reason why the Son of God became *Man*, may be taken from

The Order of *Divine Justice*.

As the Nature of *Divine Justice* is such, that *God* cannot *salva justitia* gratifie *sin* with *impunity*, or suffer the least

least guilt to go unpunished, (for that were *Partiality*) contrary to *Socinus* his soul-deceiving-fancy) so it requires *satisfaction* to be made in the *same* Nature wherein the offence is committed, and accordingly God doth *punish* sin in the *sinners Nature*. True it is, God might have given a Commission to an *Angel* to *assume* our Nature ; yea, and that *Angel* might have *suffered* in our Nature ; But an *Incarnate Angel* could never have *satisfied* wronged *Justice*. Therefore the Son of God interposing as *Surety* and *Mediator*, between a *just God* and *sinful Mankind*, condescended to become *Man*, that he might answer and *satisfie* the strictest demands of *Impartial Justice* in the *same* Nature that he came to *save*. Had not *Christ* been *God*, his *sufferings* could never have been by *condignity* *meritorious* ; had he not been *Man*, they could never have been *satisfactory* to *Justice*. Therefore he became *Θεογενος, God-MAN*.

4. Lastly,

The *Attributes* of God, *viz.* The *Love* of God ; The *Goodness* and *Mercy* of God ; His *Power* ; His *Wisdom*, &c. shine clear in the *Incarnation*, as in a *Glass*. Here they concur by way of *Eminency*, as in the *Trinity's Master-piece* (so to speak) and the very *Flower* of the *Evangelical Oeconomy*. O how gloriously conspicuous are they here, not only for *kind*, but even for *Degrees* ! Now one thing that the Son of God designed in taking upon him our *Natures*, was the *Illustration* of the *Glory* of his *Attributes*. For these Reasons was the Son of God *made of a woman*.

If any should enquire, What is the Reason, why the Son of God was made of a woman in the *fulness* of the time (*viz.* sixteen hundred and sixty years ago) rather than at any other time sooner, or later ; This is answered before.

Thus I have fully opened and demonstrated that *Evangelical Conclusion, viz.* That

The Son of God was in the fulness of the time, according to the infallible and determinate counsel of God's will, made of a woman.

Come we now to the last thing proposed, viz.

The Application.

Use 1. Here is matter of *Wonder* and *Admiration*, and that fourfold, viz.

1. *An Evangelical Mystery.*

Θεογενεσία, The *Incarnation of the Son of God*; That *Great Mystery of Godliness*; What? That *God* should be *made of a woman*! Is not that a *Mysterie*? That *God* should become *Man*! The *Immortal God*, *Mortal*! That the *Maker* of all things should be *made*! That *God* should be *made* what *He* made!

God sent forth his Son made of a woman.

Isa. 9. 6. Here *God* was *made* of her whom *He* made! Here *Maries* * Everlasting *Father* became *Maries Son*! These are *Riddles* to *flesh* and *blood*, *Beloved*!

God sent forth his Son made of a Virgin!

Here is *Miraculum in miraculo*, a *Mysterie* in a *Mysterie*; That the *Son of God* should become the *Son of Man*! *David's Lord*, *David's Son*! This was a great *Mysterie*, a case so intricate, that it plunged and *non-plused* the greatest *Rabbies* among the *Pharisees*, *Matth. 22. 42, 43, 44, 45, 46.* But

That the *Son of God* should become the *Son of a Virgin*!— Here is a *Mysterie* in a *Mysterie*. That a *Virgin* should become a *Mother*! This was a Thing so *Mysterious*, that *Mary* her self, the *Royal Mother* of our *Lord*, was a stranger to the manner of the accomplishment of it, *How shall this be**? said she to the (*Angelical*) *Angel*, *Luke 1. 24.* So strange, that (as worthy *Bishop Usher* notes in his *Emmanuel*) it was proposed as a sign and wonder to *Unbelievers*, *seven hundred and forty yeers* before it was accomplished, *Isa. 7. 14.* Behold, a *Virgin* shall conceive, and bear a *Son*! &c. What? For a *Virgin*

* Πώς ἵσται
ᾧ το.

to conceive, and bear ! &c. O ! What *Paradoxes* be these ? *Angels* wonder, *Devils* tremble at these astonishing *Verities*. Finally,

The *Personal Union* of the *Humane* and *Divine* Natures in *Christ*, is a *stupendous Myserie*, (that which *S. Augustine* did so much admire) and a thing which is able to plunge the *Celestial Intelligences* themselves.)

There be two great *Mysteries*, viz.

1. *One Nature in Three Persons.*

2. *Two Natures in One Person.* And I dare (almost) be bold to say, That

Three in One in the *B. Trinity*, is not a greater *Mystery*, then *Two in One* in *Christ*. O ! Wonder *Christians*, wonder at this *great Myserie of Godliness* ! Wonder, That the *Word* should be made *flesh* ! That the *Son of God* should be made of a *woman* ! I, of a *Virgin* ! &c. I am persuaded that *This* is, and will be to all eternity, matter of admiration and wonder in *Heaven*.

2. *Evangelical Love.*

Here is the most *signal* Demonstration of the *Love* of God to Mankind, that is possible. What ? That the *Son of the Living God* should be made of a *woman* ! &c.

This *Love* may be considered in a two-fold respect, viz. As a

1. *Superlative Love*, and in its *Dimensions*.

2. *Separative* and *Distinguishing Love*.

1. This *Love* is *superlative*, and (for degrees) transcendent.

Such are the *Dimensions* of the *Love* of God, that it is * *ὡς ὁ Θεός* (like God Himself) *Incomprehensible* ; it * *passeth knowledge* : O the height, depth, length, and breadth of this *Love* ! It is the work of *Angels* and *Glorified Saints* to admire it. That God should send forth his *Son* made of a *woman*, was an *unparall'd* instance of *Love*. God so loved the world, that he gave his only begotten Son into the world, &c. *John* 3. 16. Note that particle (*εἰς*) *SO*,
Thereby

* *ὡς ὁ Θεός*
λατὰ γινώσκ-
ως Ἀγίων.
Eph. 3. 19.

Thereby is intimated, the very *Maximum Quod Sic* of Love (and that may be termed without any Derogation from the *Deity*) the very *Maximum Quod Sic* of Omnipotency: The highest pitch and Degree of Love, that God could possibly express to *Angels* or *Men*. Such was God's Love to Man, that He gave the Son of his Love unto Him; O what a *Mirandum* of Love did God exhibit in that *Deed of Gift*! The Result of God's Love to Man was no less than the great *Emmanuel**, *God with us*! If ever God did (as I may say) excel Himself, it was in this same Love. Herein the *B. Trinity* is most Eminent.

* Isa. 7. 14.
Matth. 1. 23.

Two of God's Holy Attributes were in this *Evangelical Oeconomy* extended to (a *non-ultra*) their *Outmost*, (be it spoken with reverence) *viz.*

1. Love.

2. Wisdom. (Of the latter of which hereafter.)

A greater Love than that which God did express in the *Assumption* of Our Nature into *Personal Union* with the God-head, is (I dare say, to the praise of rich grace) *ultra posse Divinum*, an utter *Impossibility* with God; A thing *Impossible* to Omnipotency itself; *Hoc non potest Omnipotens*. There be two great and signal Loves of God to Man, observable from Scripture, *viz.*

1. The Love of God, in making Man in his own likeness.

2. The Love of God in making Himself in Man's likeness.

God made Man like Himself in the first Man, Adam: God made Himself like Man in the second Adam, Christ. There God was the Pattern, and Man the *Pourtraiture*; Here Man was the Pattern, and God the *Pourtraiture*. Now Christians, the latter is the greater Love. In the former God communicates Himself to the Creature. But in the latter, God doth by an infinite condescension assume the Creature into *Personal Union* with the Deity. That God should take upon Him the *Humane Nature*, intimates greater

greater *Love*, then that *Man* should partake of the * *Divine Nature*. O Matchless Instance of *Affection*! Beloved, Heaven it self could not answer the demands of a soul touching a greater *Love* then this is. * *Whither*? O * *Quid Nas*
Son of God! *Whither* flamed thy *Charity*? *Whither* *Dei? Quotius*
 encreased thy *Benignity*? *Whither* reached thy *Love*? *flagravit Cha-*
Whither amounted thy *Compassion*? &c. Here we may *ritus? Quo*
 say much, and speak but little. *crevit tua Be-*
nignitas? &c.

Aug. 1 b. Med. cap. 7. pag. 698. Tom. 9. Basil. 1569.

2. This *Love* of God is a *Distinguishing Love*. Signal is that *Discrimination*, which this *Love* hath made between *Angels* and *Men*, in the favour of *Mankind*. The *Son* of God was made of a *Woman*; so that God became *Man*; but we do not read that God became an *Angel*. God took not upon him the *Nature* of *Angels*, but he took upon him the *Seed* of *Abraham*, Heb. 2. 16. *Angels* did eminently partake of the *Divine Nature*, (that is) of God's *Communicable* Graces and Excellencies) but God did not partake of the *Angelical Nature*; But

As God made *Man* like *Himself* in the first *Creation*, so he made *Himself* like *man* in the Gospel-work of the *Incarnation*, &c.

God sent forth his Son made of a woman.

The *Personal Union* of the *Humane Nature* with the *Deity*, was a Capital and *Distinguishing Honour* conferr'd upon *Mankind*. O highly honoured *Man*! *Angels* are not fit *Competitors* with thee. I challenge the whole * *nine Angels*, *Orders* of them. What *Angel* can plead *Consanguinity* *Archangels*, to the *Son* of God? This *Man* can do. What *Angel* can *Vertues*, say that of *Christ*, which *Adam* said of *Eve*; * *This is Powers*, *Bone* of my bone, and flesh of my flesh? This *Man* can say. *Principal-*
Thy Nature, O *Man*! is *Personally One* with the *God*-ties,
 head in *Christ*; The *Angelical Nature* is not thus ho- *Dominions*,
 noured. *Thrones*,

Cherubims, *Seraphims*. * Gen. 2. 23.

There

There is a *Royal Dignity* conferr'd both upon the *Natures* and upon the *Persons* of *Men*.

1. Upon their *Natures*; for

Our *Nature* being *Personally* United to the *Deity* in *Christ*, partakes of the *Legislative Power* of *Heaven*, and is *Entitled* to the *Crown Royal* thereof. The *Deity* and *Humanity* of *Christ* (though *distinct Natures*, yet) wear not *distinct Crowns*, but are (as hath been often said) *Personally One* in *King Christ*. Now, the *Father* and the *Son* divide neither *Crowns* nor *Scepters*, but (joyntly) exercise one and the same *Jurisdiction*. The *Man Christ* is the *King of Angels*. O what a *Pre-eminence* of *Nature* is that!

The *Humane Nature*, is by vertue of its *Personal Union* with the *God-head*, promoted (as I may say) to *Regal Authority* over the *Angels*.

2. Upon their *Persons*; for

Men may be said to be of the *Blood-Royal* of *Heaven*, and are (so to speak) more neerly related to the *Imperial Crown* of *Heaven*, then *Angels*. Now Beloved, what is this other then the fruit of a *Distinguishing Love*?

This *Distinguishing Love* of *God* may be further illustrated from this consideration; namely, That *Angels* are *Spiritual*; and *men*, *Corporal Substances*; so that there was a greater *conformity* in *Nature* between *God* and *Angels*, (for both are *Spirits*) then between *God* and *Men*; Now that *God* should condescend to assume to himself a *Body*, rather then a *Spirit*, was meerly from the *discriminating Love* of *God*. What? And must *Clay* be encircled with the *Rayes of Divine Majesty*? Would not the *Angelical*

Nature have been a more proper *Receptacle* for the *Deity* then *Dust* and *Ashes*, that inferiour piece of the *Creation*? *Alienum erat a Natura & Divinitate (Dei) sanguinem & carnem suscipere, propter nos autem ea quæ sibi erant aliena suscepit, ut domesticos sibi faceret, qui fuerant alieni per peccatum. Origen, in Ezechiæ, Hom. 7.*

Such

Such was the *Love* of God to *Mankind*, that he * pas- * *Illos neglexit*
 sed by the fallen *Angels*, and took upon him the *Nature* of *fallen Man*, being made of a woman. *Illos dilexit.*

Hence *Angels* and not *Men* are *Divels* to day: O what an Impression should this make upon us! What? That *Man* by the Order of *Creation*, *Satan's* Inferiour, should be honoured with *Consanguinity* to the *Son* of God, and neer Relarion to the *B. Trinity*! And that *Satan* once an *Angel* of *Light*, should be the first Inhabitant of outer darkness! That the *Angels* which kept not their first estate, should be left irrecoverably in their lost and accursed estate, and be reserved in everlasting chains under darkness! *Iude 6.* Whereas the *Son* of God hath graciously condescended to unite to Himself the *Nature* of fallen *Man*, that *Man* might be recovered out of a miserable estate, and restored to a better estate then that from which he had fallen! Is not that a distinguishing Love? Though I could speak with the Tongues of *Men* and of *Angels*, yet should I fail in this so amazing an inquisition: This is *Seraphical* Divinity, Christians! *Eternity* it self is little enough to admire, and with praise to Comment upon this Theam of God's superlative and distinguishing love to *Mankind*, in.

3. Evangelical Humility.

That the *Son* of the living God should be made of a woman, was the greatest Instance of *Humility* that is imaginable. *Christ's Humiliation* was gradual; there were these two steps in it, viz.

1. The *Assumption* of our *Nature*.

2. *Obedience*, *Active* and *Passive* in that *Nature*.

These were the two gradual parts of the *Lord Christ's Self-denyal*; but the former was the greater of the two.

That God should become *Man*, was a greater argument of *Self-denyal* in *Christ*, then that *God-Man* should become *Obedient* (even) unto death; in that there is an infinitely greater distance between *God* and *man* (in respect of *Being*) then there is between *Man* and death; (for

E

God

God is of an *Infinite* Being, and *Man* (but) of a *finite* and limited capacity,) whereas (in a sense) it is as Natural for *Man* to die as to live.

That *He* who for *Nature* was co-essential with *God*, should become co-essential with *man* !

That *He*, who for *Dignity* was co-equal with *God*, should become a *servant*.

Isa. 53. 1.
Mat. 12. 28.
Phil. 2. 7.

That *He* who for *Time* and *Duration* was co-eternal with *God*, should condescend in the fulness of the time to be made of a woman !

That *Christ* should be made of Her whose *Maker* he was ! Is not that *Humility* ?

1 Kings 8. 27.

That the *Incomprehensible Majesty* of Heaven,* whom the *Heaven of heavens* cannot contain, should stoop to nine months confinement in the wombe of a poor Virgin !

Esa. 57. 15.

That the *Glory* of *God* should fill a *Tabernacle of Clay* !

That * the *High and Lofly One* should pitch in *dust* and *ashes* ! That the *Sun of Divine Glory* should suffer an *Eclipse* by the Interposition of *Earth* ! O what a stupendous condescension was that ! Beloved, *Heaven* seemed in this to have been wholly devoted to *Man*. The whole *Trinity*, (ever admired be *Free Grace*) seems to have been *Self-denied* here ; The *Father* was (in a manner) *denied* to his Dear and only Begotten *Son* ; and the *Son* to *Himself* ; to his *Connatural Glory* (which he suffered to be clouded for a time) in condescending to become *Man* ; as he was to *live* it self, in condescending to *die* like a *Man* ; though he thought it not robbery to be equal with *God*, yet he made himself of *no reputation* (he degraded himself) and took upon him the form of a *servant*, and was made in the likeness of men, &c. Phil. 2. 6, 7. * *Whither* ! O *Son of God* ! *Whither* descended thy *Humility* ? I have been proud, and thou hast been humbled ; &c.

* Quo nate
Dei ? Quo tua
descendit humi-
litas ? &c.
Aug. lib. Med.

cap. 7. pag. 698; Tom. 9. Basil. 1589.

4. *Evangelical Wisdom.*

That the *Saviour* of mankind should be the *Son* of God, made of a woman, is an Instance of astonishing *Wisdom*. What?

1. That God should contrive such a method of salvation, as that he could *punish sin*, and (yet) *spare the sinner* ! What is that other then the plot of *infinite Wisdom* ? God did *punish sin* in the *Nature* of sinners, and (yet) did *spare* the persons of sinners ; *Justice* received *satisfaction* in our *Nature*, and (yet) *Mercy* was glorified in the *salvation* of our *Nature* ; and (which is a glorious soul-refreshing truth) the *same Justice* which obliged God to *punish sin* in our *Nature*, doth now oblige him to *pardon sin* in our *Persons*.

2. That God should at once glorify both *Justice* and *Mercy* in a Saviour, is the memorable product of *Divine Wisdom*. Those two *Attributes*, viz. *Justice* and *Mercy*, are both at once glorified in *Christ* ; *Justice*, In that God did *indispensably* require *satisfaction* in order to the sinners *salvation* ; *Mercy*, In that God did from an impulse of *free Love* to sinners, provide a *Surety* and *Mediator* in order to *satisfaction* ; God *satisfied* Himself in Himself : So that here is a sweet *Attenuation* (so to speak) of *Justice* and *Mercy*. Those two *Attributes* (however they may seem to represent God with a contrary Aspect, yet) are (as it were) *reconciled* in *Christ* ; Here *Mercy* is acted in the severest piece of *Justice* ; never was there a more severe Act of *Justice*, then that God's own *Son* should become a *sacrifice*, rather then *Justice* should not be *satisfied*. Again, Never was there a more signal Act of *Mercy*, then that God's own *Son* should become a *sacrifice*, rather then *Mercy* should not be *glorified*. O the *Wonder-working Wisdom* of God !

Had God called a General Assembly of the *Peers* of Heaven, those *Celestial Intelligences*, they could never have devised such a *method* of *salvation* for poor sinners,

as God hath in love to their souls, contrived in his own Son, made of a woman; O the depth of the Riches both of the wisdom and knowledge of God!

Thus I have endeavoured to display matter of Wonder and thankful Admiration. Beloved, these are things which the very glorious *Angels desire to look (and pry) into. Angelical Speculations!* And I dare say, that it will be a great part of the work of *Angels and Saints* in glory, to celebrate those *Mirabilia Dei*, and Evangelical wonders, with praises, to all eternity.

* 1 Pet. 1. 12.
τὴν ἀποκάλυψιν.

Use 2.

2. Here is ground of *Reprehension*.

Was the Son of God in the fulness of the time made of a woman? This may serve sharply to reprove two sorts of persons.

1. The Jew.

2. The Judaizing Christian.

1. The Jew.

Although it is palpably manifest, and clear (as the light) from the infallible Oracle of *Gospel*, the visible accomplishment of *Prophetical Predictions*, &c. That the Son of God is already (long ago) come in the *flesh*; that the *Messias*, the promised *Seed of the woman*, is come; yet *Jewes* (poor wretches!) will not believe it. To this day do they continue in *obstinate incredulity*, and a vain expectation of the *Messias* their *King*; and so (alas! alas!) through a *vain expectation* of the *Saviour*, they miss of a *Saviour*. That which my soul most pities them for, is, That during these *sixteen hundred* yeers darkness and desertion, hundreds of thousands of them (yea, for ought I know) as many hundred thousands as there are *centuries* of yeers, have dyed irrecoverably in their sins! (But just is God in all his wayes) And if God in mercy to their souls, hasten not their Conversion, and the re-ingrafting of those *Native Branches* into the *common Root*, (Christ;) how many thousands more may yet perish, the Lord knows! For (oh Lord!) they dye daylie! Ah! Thus

Rom. 11. 21. 24.

it

it fares with them, who (once) were God's peculiar people ! his Portion ! the dearly Beloved of his soul !

*Poor Nation ! Whose sweet sap and juyce,
Our Cyens have purloyn'd, and left you dry :
Whose streams we got by the Apostles sluice ;
And use in Baptisme, while ye pine and dye :
Who by not keeping once, became a Debier ;
And now by keeping lose the Letter.*

*O that my prayers ! mine, alas !
O that some Angel might a Trumpet sound ;
At which the Church falling upon her face,
Should cry so loud, until the Trump were drown'd,
And by that cry, of her dear Lord obtain
That your sweet sap might come again !*

The Metrical Apostrophe of a * holy Poet to that Nation

*Mr. George
Herbert of
Cambridge, in
his Sacred
Poems.*

It is observable of that people, that by adhering to the *Law*, they lose the *Gospel* ; by cleaving to *Moses*, the *Typical Messiah*, they miss of the *Messiah*, the true *Moses*. Were I able by my voice to reach the land of *Jewry*, or the dispersed *Jewes* where-ever they are scattered as forlorn Vagabonds, to day, I would a little expostulate with them. Oh, obstinate and incredulous *Jewes* ! Are ye in Covenant with perdition ? Are ye resolved to perish in *Unbelief* ? But, will ye not admit of *Gospel* (which presents us with this great Evangelical truth, viz. *That in the fulness of the time, God sent forth his Son, made of a woman* ? the only true *Messiah*) What ? Are ye in league with *Moses* ? In love with *servitude* and bondage ? The Prophecies concerning the *Messiah* are fulfilled ; yea (as I have shewed above) the *Messiah* his own Prophecies and *Personal Predictions* are fulfilled : O that
ye

ye would learn the belief of the Truth, from the very Prophesied Ruines of your *Temple, City, Lawes, whole State, Policy, and Commonwealth!* Ah! poor Jew! The Lord convince you, that there is no possibility of *Life* for you, but in him who *died* by you! Ye cannot be *saved* but through him, whom *by wicked hands ye have crucified and slain*: The only (possible) way and method of *salvation*, is that very *blood* which (you are *guilty* of, and) hath these sixteen hundred yeers layn upon your *heads* through your *crucifying* of the *Lord of glory*; and that direful Imprecation, *His blood be upon us and our children*, wherein the Curse of that execrable sin of *blood-shed* is entailed upon your *Posterity*! And, O how sad is it, when Persons are *guilty* of that very *blood* which alone is effectual for the *pardon of guilt!* for *peace* with God! for the *salvation* of precious souls! &c.

2. The Judaizing Christian.

By *Judaizing Christians*, I understand those that contend for *Ceremonies* in point of *Worship*, in a professed *Christian Church*: For a *Ceremonial* kinde of *Worship* being peculiar to the *Jewish Church*, (as wholly *Typical*,) it followeth by necessary Consequence, That an *Introduction* of *Ceremonies* in point of *Worship* (into the *Christian Church*) is a *Reduction* of *Judaisme*. Now such are lyable to a just *Reproof* from hence, namely, That the *Son of God* was in the fulness of the time made of a woman. (Where *Adulterate Rome*, with her *Jewish-Popish Trumpery*, falls shrewdly under the lash, (only what pity is it that so strong a weapon is in so weak a hand?) For the *Jewish Rites and Ceremonies* being but *Shaddows* and *Typical Adumbrations* of the promised *Messias*, must needs be abrogated now, since the *Messias*, the *Body* and *Substance* prefigured by them, is come: When the *Body* is come, the *Shaddow* *evanisheth*; *Types* cease in the *Anti-type*. So that to retain *Jewish Ceremonies* in the *Christian Church*, were *Antichristian Judaisme*; for that were (virtually) to deny that the *Son of God* is come in the flesh. I

I lay down no other (as to the sense) then what a great
 * Doctor of the Formalists hath asserted before me. *The* D. Downam;
in his Treatise
of Christian
Liberty.
Ceremonial Rites (saith he, they are his own words) *be-*
cause they were principally ordained to prefigure Christ, are
so abolished, that it is not lawful for Christians to observe
them; for that were to deny that Christ is come. (I con-
 fess I am of his judgement) and he cites * *S. Augustine,*
Ea non observant Christiani, per quæ Christus promittebatur,
nec adhuc promittuntur, quia jam impleta sunt. Contra Eu-
 Christians observe not those things by which Christ was promised;
 neither are they as yet promised, because they are already
 fulfilled. stium Manich.
lib. 19. cap. 18.

For my own part (it's true, I am less then the least of
 ten thousand, and therefore no wonder that men in this
 Learned Age over-look me, as little objects which escape
 the sense, however) it is a conclusion with me, that Cere-
 monies in point of Worship, are altogether unlawful in
 Gospel-times; since Christ, who was typified by them, is
 come; (for when the fulness of the time was come, God
 sent forth his Son, made of a woman:) as (blessed be God)
 we read, preach, hear, and believe to day. I do not now
 plead either Conscience or Covenant that forbidden Argu-
 ment; But My ground is Scripture-Evidence. For,
 Was not this God's great designe in sending forth his
 Son made of a woman, namely, That he might redeem them
 that were under the Law? The Jewish Church was sub-
 ject to the Ceremonial and Judicial Lawes of Moses. As
 1. A Yoke in respect of her servile-state. And 2. A School-
 master, and Rudiments, in respect of her Infant-state;
 (and hence the Apostle calls them, The * Elements of the
 world, v. 3.) But the Son of God did in the fulness of the
 time, (when the Church was grown up to maturity and an
 adult age) take upon him our Nature, and was made un-
 der the Law, that he might redeem his Church from that
 bondage and subjection. Exemption from Legal Rites and
 Ceremonies, whether we consider them 1. As a Pedago-
 gie;

gie ; Or 2. As a *Yoke*, being that part of Christ's purchase which is peculiar to the *Christian Church*. And

What other is the drift of the blessed Apostle in the Context, then to prove the same ? — *When we were children* (saith he) that is, the Church in her *Infant-state* and *minority*,) *we were in bondage under the elements of the world* that is, a *Mosaical Pedagogie* of *Puerile Ceremonies and Rituals*) v. 3. *But when the fulness of the time was come, God sent forth his Son, made of a woman, &c.* And hence it is that he so roundly checks the *Galatians* (a Judaizing people in many things, as appears) v. 9, 10, 11. *But now* (saith he) *after that ye have known God, or rather are known of God, How turn ye again to the * weak and beggerly Elements, wherunto ye desire again to be in bondage ? Ye observe dayes, and moneths, and times, and yeers ; I am afraid of you, lest I have bestowed upon you labour in vain.* What ? (would he say) *Are ye in love with your Bonds ? Will ye return to your first Rudiments and A B C ?* A notable *Sarcasme* ! And hence is that *Cautelary Advice* of the Apostle to the *Colossians*, chap. 2. v. 17, 18. *Let no man judge (or condemn) you in meat, or in drink, or in respect of a holy day, or of the new Moon, or of the Sabbath dayes, which are a shadow of the things to come, but the Body is of Christ. Legal Observances, and Festival Times were meer shadows of Christ to come.* He is the *Body* that was prefigured by them. Now this *Body* being come, to what purpose are *shadows* ? Oh ! that men should contend so eagerly for *shadows* !

Once more,

Carnal Ordinances, Rites, and Ceremonies, were imposed upon the Jewes. μέγας καὶ πόσος ὄγκος, until the time of *Reformation*, Heb. 9. 9, 10. (O what pity is it that they should be pursued by professed *Christians* instead of a *Reformation* !) Now the time of *Reformation*, was the time of the *Churches Emancipation* and deliverance from these *carnal Ordinances, Rites, and Ceremonies* by her Redeemer,

* ἀδύναμις
ἰσχύος
σοφίας.

er, the Son of God, made of a woman. In a word, *Ceremonial Worship* in a *Christian Church*, seems (to me) to be contrary to God's *designe* in coming in the flesh, not to say, to the *designe of Gospel*.

But let us examine what the *Ceremonialists* say for themselves.

Ceremonies (say they) be of two sorts, viz.

1. *Typical*.

2. *Symbolical*.

1. *Typical Ceremonies* (say they) being ordained to *prefigure Christ*, the promised *Messias*, are by him *abolished*, and (by consequence) *unlawful* in the *New Testament* times; But

2. *Symbolical and Mystically-significant Ceremonies* may very *lawfully* be continued in the *Christian Church*, as useful for *edification* (besides *Order and Decency*;) (by virtue of some *spiritual signification*, which they attribute to them, calling them *sacred signes of spiritual Mysteries*.) Thus the *Surplice* (for instance) being (say they) a *Symbolical Ceremony*, as that which signifies the Ministers *pureness and Innocency*, may be *lawfully* (yea profitably) used (even) by the *Christian Clergie*.

Dr Burgess of the lawfulness of kneeling. &c. esp. 17. pag. 52.

Ans. It is not my purpose to debate the *lawfulness* of those *Mystical-significant Ceremonies*. I leave that to be learned of those, of whom I may learn. The Learned Author of the *Dispute* against the *English-Popish Ceremonies*, hath by divers arguments disproved it, &c. Only,

I shall presume to speak my own thoughts (having respect to the Text) in a few particulars, which I am humbly bold to offer to the *Ceremony-mongers* for satisfaction.

1. If *Types and Legal shadows* be abolished by *Christ*, * John 1. 17. (the true *Messias*) who was (as hath been often said) * Col. 2. 17, 18. prefigured by the same, and therefore is called * *The* *Presente veritate Typus & Truth* in answer to *Types*; and * *The Body* in answer to *shadows*, which they do and must acknowledge; Then I desire for Conscience sake to be resolved, in order to

Umbra cessavit, Origen in Jes. Nave.

three things, namely, what ground there is for

1. The Introduction of *Altars*.
2. The nice observance of *Holy-days*, (I approve of a holy observance of *days*.)
3. *Organical Musick* in the Gospel Church?

1. As touching *Altare*.

*Altare fuit pri-
us, & sacrifici-
cia celebraban-
tur, sed ut venit
verus Agnus,
qui seipsum
Hostiam obtulit
Deo, cuncta illa
velut pro tem-
pore posita ces-
saverunt. Ori-
gen. in Levit.
cap. 16. Hom.
10.*

*Cum in adven-
tu Salvatoris
nostri Dei è*

*Cælo descendens veritas, de terra orta est, Umbra & exemplaria ceciderunt. Cecidit enim Hierusalem, cecidit Templum, Altare sublatum est, &c. Id. in Jes. Nave. cap. 13. Hom. 17. * Hospin. de Templis, de orig. Altarium.*

Who knows not that the *Altar* (both That of *Incense*, Exod. 30. and That of *Burnt-offering*, Exod. 27.) was an eminent *Type* of *Christ*? I dare say there was not a more memorable *Type* under the Law, then the *Altar* was. Now then, if *Types* be abolished by *Christ*, why not *Altars*? Under the Old Testament (saith * *Hospinian*) there were two *Altars*, and both did prefigure *Christ*; but because all *Types* and *Shadows* are past and vanished, *Nulla Altaria deinceps in Ecclesia, excitari seu erigi debebant*; It is unlawful afterwards to erect *Altars* in the Church; and he quotes the Prophet *Isaiah*, prophesying of the Kingdom of *Christ*, chap. 17. v. 7. *At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel; and he shall not look to the Altars, the work of his hands, neither shall respect that which his fingers have made, &c.*

2. As touching *Festival days*.

Those also were under the Law *Figurative* and *Pedagogical*, as is clear from the letter; Let no man (saith our Apostle) judge you in meat, or in drink, or in respect of a holy day, &c. ἀσχηματίζετε τὴν σαρκὶν καὶ τὸν νότον, which are a *Shadow* of things to come, but the *Body* is of *Christ*, Col. 2. 17, 18. Those were *Legal shadows* and *adumbrations* of *Christ*, the *Body*; therefore they are abrogated. *Quis nesciat, ubi jam est corpus ibi umbram desinere*, saith *Zanchy* upon the place; Who knows not that *shadows* cease and vanish when the *Body* is come? But It

It is objected, That *Jewish Festivities* only are abolished, because those were *Typical*; but *Christian Festivities* are warrantable, &c.

Ans. It is well observed by * *Hospinian*, That *Christianorum festa ab hominibus tantum, Judaeorum vero, a Deo fuerunt instituta*. Christian Festivals were ordained by Men only, but the *Judaical* by God himself. Now if those of God's own Institution which he ordained for his own honour be abolished by Himself. 1. How presumptuous is the *Papist* which dares to press the observation of feasts of their own devising, and that for the honour of Men like themselves? Nay 2. It seems not a little strange to me, That when God hath abolished what he himself did institute, Men should presume to re-institute the same. God is willing that Festivals should vanish as meer shadows; and is Man unwilling? But The *Papist* loves to supererogate.

* *Hospin.* De
Fest. Christ.
cap. 2.

It is replied,

They do not observe their *Festivities* after the manner that the *Jewes* did, to whom they were *Pedagogical*, and meer *Figures*.

Ans. It is remarkable that the Apostle doth sharply check the *Galatians* for observing of *dayes, and moneths, and times, and yeers*, Gal. 4. 10. Now, who doth doubt but that the *Galatians* (before whose eyes *Jesus Christ* was evidently set forth) did believe that the Son of God was come in the flesh? So that we cannot imagine them to have observed those *dayes, moneths, yeers, the Anniversary Solemnities*, and other *Festival Times*, as *Figures* and *Adumbrations* of *Christ* to come; but rather, as *Memorials* and *Commemorative signs* that he was already come, and yet behold here they are taxed as *culpable*! Ergo &c.

Gal. 3. 1.
See Gant.
wright against
the Rhemist,
on Gal. 4. 10.

3. As touching *Organical Musick* in the worship of God: That was also *Pedagogical* and *Figurative*; and therefore peculiar to the *Jewish Church*: What ground is there

τι θαυμάζεις ἐν τῇ μουσικῇ διὰ καὶ ἀπαρτὶς καὶ ψαλμῶν ταλαμῶν.
 Why shouldst thou wonder that he permitted to them
 also the *Harp and Psaltery*?

4. S. * *Augustines* testimony is very remarkable, *Let* * *Nemo se con-*
no man (saith he) *betake himself to Theatrical Organs,* (to *veritat ad Or-*
 wit, in the worship of God) *thou fast within thy self* (*Organa Theatrica*
man) *what God requireth of thee;* according to that which *quod ei iubetur*
 else-where is said, *Thy vows are upon me, O God, I will ren-* *in se habet; si-*
der praises unto thee, Psal. 56. 12. *cus alibi dici-*
tur. In me

Deus vota tua, &c. Aug. in Psal. 32. Conc. 1.

But further,

5. * *Aquinas* asserts the very same thing; *Instrumenta* * *Aquin. 2. 2da*
Musica, sicut Citharas & Psalteria, non assumi Ecclesia *Quest. 91.*
in Divinas landes, ne videatur Judaizare. The Christian *Art. 2.*
 Church makes not use of *Musical Instruments*, as the *Harp*
 or *Psaltery*, in the celebration of Divine praises, lest she
 should seem to *Judaize*. And again saith he, *In veteri*
Testamento usus erat talium instrumentorum, tum quia, po-
pus erat magis durus & carnalis, &c. Tum quia huius-
modi instrumenta corporalia aliquid figurabant. The *Old*
Testament Church made use of such *Musical Instruments*,
 both because she was more obdured and carnal, &c. and
 also because those *Instruments* did typifie and prefigure
 somewhat. Mark that. Hence Cardinal *Cajetan* comment-
 ing upon that Article, observes, That the Church did not
 use *Organical Musick* in the dayes of *Aquinas*.

* *Hospinian*, after that he hath cited divers Authors, *Hosp. de Tem-*
 and noted many things concerning the first use and intro- *plu, de Orig.*
 duction of an *Organ* into the Christian Church, hath these *Ogan.*
 words; *Colligimus ex his Organorum huiusmodi usum,*
veteri & Apostolica Ecclesia prorsus incognitum seroque in-
ventum & receptum fuisse. We gather (saith he), from
 those, that the use of *Organs* was altogether unknown to
 the *Ancient Apostolick Church*; and that they are but
 lately invented and received into the Church; and he
 brings

brings in Cardinal *Cajetan* confessing the same thing, and withal adding, That for confirmation thereof, the *Romish* Church useth no *Organs* before the *Pope*; and that *Jesuitical* Champion gives the reason of it: Musical Instruments are not used in the *Pope's* Chappel, because (saith he) the use of them, *non tam gravis judicatur*, is not judged to favour of gravity enough. Ah! That *British Cathedrals* should come short of *Popish Chappels* in point of gravity!

* *Suarez* Tom. 2. de *Virt. & Stat. Relig.* lib. 4. cap. 8. num. 3.

(The same *Suarez* speaks of a *Pope* that did by Edict fo bid *Organical Musick* in the Worship of God, and he brings in *Navarrus* affirming the unlawfulness of using *Organs* at *Masse*, or other Divine service, by vertue of that Prohibition.

* *Suarez* lib. viz. Tom. 2. de *Verit. & Stat. Rel.* lib. 4. cap. 8. num. 1.

* *Baron. Anal. Eccles. ann. Christi. 60.* pag. 578.

* *Cesar Baronius* that great *Popish Annalist* affirms the same thing that *Hospinian* upon the matter, *Sane quidem Musica Instrumenta, haud antiquius in Ecclesiam introducta & recepta esse videntur*, saith he, Musical Instruments seem not to have been received into the Church in the Primitive times. And he quotes *Justin Martyr* asserting the same thing. Nay,

Justin. q. 107.

* *Bellarmin.* lib. 1. de bonis oper. cap. 17.

Bellarmin himself, that great light of the *Romish Firmament*, confesseth that *Organical Musick*, was at first introduced into the *Christian Church* in the dayes of

* So saith *Bellarmin* an English Bishop according to *Hospinian* de *Tent. de orig. Organ.*

* *Pope Vitalian*, Ann. *Christ. 660.* according to *Platina*. Or (saith he) if we will credit *Almoimus*, (lib. 4. de *gestis Francorum*, cap. 114.) not until the dayes of *Lodovicus Pius*, 820. years after our *Lord's* Incarnation, and that by the industry of one *Georgius Venerus* a Priest, (as I finde in *Hospinian de Templis*, de origine *Organorum*, where he saith *Aventinus*, affirming the same thing (lib. 4.) of *Almoimus*.

Thus I have made a Collection of Testimonies (having perused my *Authors* severally.) From which it is evident, that *Organical Musick* in the Worship of God, was under the Law a part of the *Jewish Pedagogie*, and figurative,

gurative, and (by consequence) *Peculiar* to the Jewish Church.

I might have argued from the *Authentic* Example of *Christ* and his *Apostles*, whom we finde singing *Hymnes* and *Psalmes*; *Christ* and his *Disciples* sung an *Hymne*, *Matth.* 26. 30. They had not an *Organ* there, at least we read of none. *Paul* and *Silas* sung praises unto *God*, *Acts* 16. 25. *Vocal* praise is the *Gospel* praise. This *Christ* commends to the *Apostles*, and they to their *Christian* Flocks and Churches (respectively) as *Eph.* 5. 18, 19. *Col.* 3. 16. *James.* 5. 13. But let our *Musical* Zealots instance; when and where *Christ* or his *Apostles* did either command or commend *Organical Musick* to the *Gospel-Church* if they can. But

I was willing to trace them in their own Element; for, they are professed *Antiquaries*, and many of them (I doubt) more ready to interpret *Orthodoxy* by the *Fathers* than by the *SON*. If notwithstanding those pregnant testimonies, men remain obstinate, I can but turn them over to the last of the more sober sort of *Papists*, as *Erasmus*, *Cajetan*, &c. who have both lamented and sharply inveighed against the sad (and too too frequent) profanation of *Divine Worship*, by their *Organical* and *Theatrical Musick*; (*quia carnis potius voluptati, quam Spiritus edificationi inservit.* *Lactant.* lib. 2. cap. 24.

Vid. Aug. Confess. lib. 10. cap. 33. Lactant. lib. 2. cap. 4. Hierom. in Eph. 5. Hospin. de Temp. de orig. Organ. Erasmus. in 1 Cor. 14. Zepper. de Polit. Eccl. lib. 1. cap. 13. Muscul. Epist. Dedicat. ante Comment. in Psalmos, &c.

As touching the latter. The *Anti-type*. That which was prefigured by *Organical Musick* in the *Old-Testament Church*.

Were I worthy to speak my own thoughts in the thing, I would say, That

Legal Adumbrations and *Types* might be conceived to have had a threefold reference, viz. to

1. *Christ Personal.*
2. *Christ Mystical.*
3. *The Glory of Gospel-Ministry.*

1. As they did respect *Christ Personal*, they had a more especial

especial reference, either to his *Incarnation*, or to his *Office*, or to his *Death*, &c. and accordingly were abrogated as to their *Typical* signification.

2. As they did respect Christ *Mystical*, that is, the *Church* (consisting of her *Head* and *Members* mystically united) they were (according to the successive promulgation of the *Gospel*, and *Plantation* of the *Christian Church*) gradually abolished, (even) as to their *continuance* and *observation*. And hence *S. Paul* did at the beginning, and (as it were) the first dawning of *Gospel*, in the *Gentiles Hemisphere*, Circumcise *Timothy* (though by his *Fathers* side a *Greek*) because of the Infirmary of the *Jews*, *Acts* 16. 3. But afterwards when the *Gospel* was more generally published, and the *Christian Church* more ripened, he would not Circumcise *Titus*, *Gal.* 2. 3. Now

3. *Organs*, and other *Musical Instruments* (we may include the *silver Trumpets*, *Numb.* 10.) in the *Jewish Church*, may (as I humbly conceive) be said to have prefigured the *Glory* of *Gospel Ministry*. That *Organical Musick* was under the *Old Testament* *Figurative* and *Typical*, is I presume (now) apparent; and why it may not be said to typify the *Glory* of *Evangelical Administration*, I cannot learn.

Why may not *Organs*, &c. be said to have prefigured the same thing that the *Silver Trumpets* did? But the *Silver Trumpets* did (if we credit the * *Learned*) prefigure *Evangelical Preaching* and *Ministry*. Ergo &c.

And

What could be more properly typified by the *Musical sound* in the *Jewish Church*, then the * *joyful sound* in the *Christian Church*, even the glorious sound of the *Everlasting Gospel*? &c.

* Significant
predicationem
Evangelicam
toto Orbe respo-
ndentem.

Cornel. a lap.

in Num. 10.

Σάπινξ

ἡδὺ ᾧ καὶ ἐν-

φρονόδην τὸ

Ἑβραϊστικὸν ἐστὶ κινεργμα.

* Psal. 89. 15.

Cyrril. in Exod. lib. 3. pag. 323. vid. pag. 322.

Thus

Thus I have endeavoured to shew, both 1. That *Organical Musick* under the *Old Testament* was a *Type*. And 2. What was the *Anti-type*; Now, since it was *Typical*, why is it introduced into the *Gospel-Church*?

Possibly it will be said that an *Altar, Organ, Candle-sticks, &c.* are retained in the *Christian*, (though they were *Typical* in the *Jewish*) Church, but not as *Typical*. And then 1. What *Type* was there under the *Law*, which may not (as well as those) be received into the *Gospel-Church*, so it be not received as a *Type*? Why not a *Tabernacle* as well as an *Altar*? (For my part, I would fain learn, what reason there is for the one more than for the other.) Why not a *Brazen Serpent*? &c. Again, 2. They must be at the expence of coining a new distinction, (for that of *Typical* and *Symbolical* Ceremonies will not bear them out) which we have not heard of as yet.

This is my first answer.

2. *Membra coincidunt.*

The Members of that distinction of Ceremonies, *Typical* and *Symbolical*, are co-incident. Even those Ceremonies which are said to be (and retained as) *Symbolical*, were under the *Law Typical*. Now this is contrary to the Rules of a right *Division*.

To instance. The *Surplice* and other *Vestments* are retained as *Symbolical* and *significant* Ceremonies; for a *Mystical signification* is attributed to them; the *Surplice* being a signe (as is said) of the Minister's *Purity*, &c. Now the *Priestly* and *Levitical* Garments, to which these answer, were all *Typical*. *Multiplex illa Vestium Sacerdotalium distinctio & varietas, erat in Veteri Testamento Typica; Veritate autem exhibita quid amplius Typus requirunt?* saith * *Amandus Polanus*. The distinction * *Syntag. Theolog. lib. 9. cap. 38.* of *Priestly* Vestments under the *Law* was *Typical*; but the *Truth* and *Anti-type* being exhibited, why do men contend for *Types* any longer?

Christ's threefold Office was shadowed by the *High*

G

Priest's

Priest's Apparel ; (as is observed by *Polanus*, and others)
viz. His *Kingly* Office, by the *Mitre* which the *High Priest* did wear upon his Head : His *Priestly* Office by the
Plate of pure Gold, whereon was engraven *Holiness to the Lord* ; and the *Ephod* and *Breſt-plate* whereon were
engraven the Names of the *twelve Tribes*. His *Prophetical*
Office by the *Urim* and *Thummim* in the *Breſt-plate*, from
which he answered as from an *Oracle*, as alſo by the *Bells*
and *Pomegranates* ; the one tyng the ſound of his *Do-*
ctrine ; the other the ſweet ſavour of his *Life*. As for
the four *extraordinary* Garments which the *High Priest*
wore only once a year, to wit, when he entered into the
Holy of Holies upon the *Propitiation* day, which were for
colour *white*, (and therefore called *Veſtimenta alba*,
white Garments) and for number four, *viz.* 1. The *lin-*
nen Breeches. 2. The *linnen Coat*. 3. The *linnen Gir-*
dle. 4. The *linnen Mitre*, *Lev. 16. 4.* Theſe (give me
leave to ſay it) were not ſo much *ſignes* of *Aarons* ;
as *Levitical Shadows* and *Types* of the *Lord Chriſt* (that
immaculate Lambe of God, the *Holy* and *Juſt One*) his
Purity and *Innocency*, the *holineſs* of his *Perſon*, and the
Inculpableneſs of his *Life* ; He was our *holy*, *harmleſs*, and
undefiled High Priest, *Heb. 7. 26.*

Amandus Polanus indeed ſaith, that *S. Paul* in deſcri-
bing and preſcribing the *Chriſtians Panoplia* and compleat
Armour, *Ephes. 6.* doth allude to the *Sacerdotal Veſtments*
under the *Law*, *viz.* the *Mitre*, *Breſt-plate*, *Girdle*, &c.
But if the *Chriſtian Clergy-Men* ground the *Myſtical ſig-*
nificancy of *Veſtments* upon this, I know no reaſon why
the *Laiety*, and every *Private Chriſtian* may not challenge
as good a right to the uſe of *Mitre*, *Girdle*, *Surplice*, &c.
as they, ſince it is incumbent upon every *Chriſtian* to put
on the whole armour of God, &c.

From what hath been ſaid it may appear, that the *Prieſt-*
ly Veſtments under the *Law*, were *Levitical ſhadows*, and
Typical ; and yet *theſe* under the *Gospel* are ſaid to be
Symbolical,

Symbolical only, and *Myſtically ſignificant* ; then the ſame Ceremonies are both *Typical* and *Symbolical* : Now if they were *Typical*, why are they not aboliſhed ? If they were *Symbolical* according to our *Biſhops* (eſſe why are they retained in the *Gospel-Church* ?) and (yet) *Typical* according to *Polanus*, and (as it is evident) then tis needful that they ſtudy another diſtinction then that of *Typical* and *Symbolical* Ceremonies ; ſaying, that *Typical* Ceremonies are all aboliſhed, but *Symbolical* Ceremonies may be retained in the *Gospel-Church*.

In conſequence,

I deſire to be reſolved, what is the *Myſtical ſignification* of a *Mitre* in a *Chriſtian Biſhop* ? Not *Domination* (I 1 Pet. 5. 3. hope) over God's herirage ? O ! Leave that to the *Anti-chriſtian Biſhop of Rome*, who is taught of his *Father the Devil* to uſurp power over God's Inheritance, and to Lord it (as much as he can) over *Conſciences*, yea, over *Crowns* too, (but ſurely it was not ſo from the beginning, that the *Crown* ſhould be ſubject to the *Mitre*). John 8. 44.

Now
The *High Prieſt's Mitre*, was (as I have ſhewed above) a *Type of Chriſt's Regal Authority* and *Kingly Office*.

This is my ſecond anſwer to that diſtinction of *Typical* and *Symbolical* Ceremonies ; more I might ſay, but I forbear.

Only give me leave to add, That a *Ceremonial Worſhip* is aboliſhed, not only *Chriſti CORPORE*, but even *Chriſti ORE* ; not only by the *Body*, but even by the *Doctrine* of Chriſt, and his *Perſonal* teaching in the dayes of his fleſh ; *The hour cometh* (ſaid he to the woman of *Samaria*) and now is, when the true Worſhippers ſhall worſhip the *Father in ſpirit and in truth*, John 4. 23. By worſhipping the *Father in ſpirit and in truth*, we are to underſtand a *New* and *Evangelical* manner of *Worſhip*.

Here then is principally intimated ; Not

1. The *Indiſpenſable Need* of the *Conſcurrence* of God's *Spirit* with a ſoul in *Divine Worſhip*. Nor

2. *Sincerity*, or the *Absolute* necessity of joyning the *Inner* with the *Outward* Man, the *Soul* with the *Body* in Divine Worship; for, did not the Religious and Devout *Jewes*, (yea, and for ought I know, many *Samaritans*) worship God *thus*, viz. by the special assistance of God's Spirit, and by a *sincere* joyning of the *Soul* with the *Body* in his Worship, *before*? (it were an uncharitable part for me, or others to think otherwise) Now Christ doth here mean some *New* manner of Worship, by worshipping the Father in *spirit* and in *truth*; Woman (saith he) *believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father*, v. 21. But &c. v. 23.

That then which is chiefly intended here, is,

3. The Utter *Abrogation* of the *Old Carnal* and *Ceremonial* Worship, as a thing meerly *Typical* (worshipping in *Spirit*, being opposed thereunto, as *Carnal*; worshipping in *truth* being opposed thereunto, as *Typical*) and the *substitution* of a *New*, and *Evangelical* Worship, free from *Jewish Ceremonies*.

It is probable that the *Ceremonians* will say,

Though we make use of *Ceremonies* in Divine Worship, yet ours is not a *Ceremonial* worship; for we place not worship in the *Ceremonies*.

Ans. 1. *Holiness* is placed in the *Ceremonies*, Ergo
 * lib. 5 f. 69. *Worship*. * *Hooker* in his *Ecclesiastical Policy*, saith expressly, *that some dayes ought to be with men more holy then others*; Contrary to * *Hospinian*, who affirmeth that one day is not holier then another, in it self, else (saith he) the *Heathens* are not to be blamed, who, attributing events to inevitable fate, distinguish of *lucky* and *unlucky* dayes. But what shall I say? Are not mens *adulterate* practises shewd symptomes thereof? as, Their *Incurvations* and *cringings* before an *Altar* of stone; a nice and superstitious regard to a *table* of wood, which they enclose as if it were a second *Holy of Holies*; their *devout* respect to a material *structure* and *fabrick*, (which
 (yet)

* *de Fest. Christ*
 cap. 2.

(yet) possibly in the dayes of old, was a Receptacle of Idolatry, yea and devored thereunto; their declared singularity (not to say sanctity) of *Vestments*,

Procul O procul este profani —

and such like; Are not (these I say) shrewd symptomes of the truth of what I say? But

2. *Ceremonies* are pursued as things *necessary* to Divine Worship; *Ergo* &c. Possibly they will not say that *Ceremonies* are *Essential* parts of the Worship of God, (though as I shall presently shew, some have even gone this length) yet I appeal to themselves, whether they ground not a *Necessity* (yea an indispenable one) at least, on the *Mystical significancy*, or pretended, *teaching* vertue (They are resolved to teach, if not *Ore*, yet *more*. Ah! dumb Teachers!) or pleaded *order* and *decency* of *Ceremonies*, (though it were an easie matter to disprove, as the *necessity*, so the *expediency*, yea, the pretended *lawfulness* and *indifferency* of them.) Now, *Quasiunque observatio quasi necessaria commendatur, continuo censetur ad cultum Dei pertinere*, saith * Calvin.

Nay,

3. * A great *Formalist* saith, That *Ceremonies* may be called *Worship* of God, not only *ratione modi*, but even *ratione medii*; not only as additional things belonging to the reverend use of God's prescribed Worship; but also as a *mean*, though not by vertue of any thing in it self, but by vertue of somewhat else. If so, with what face can they blame *Papists*, who place *worship* (indeed) in their *Cross* & *Crucifix*, but not by vertue of any thing in it self, but in respect of *Christ crucified*, whom (say they) it represents? Once more,

4. A thing pertains to the Worship of God, say the * *Schoolmen*, two manner of ways; viz. *vel quoad oblationem, vel quoad assumptionem*; either when we offer to God

citer, uno modo, cum cum aliquid Deo offertur; alio modo, cum aliquid Divinum assumitur. Aquin. 2. 2. Quæst. 95. Art. 2.

* De vera Ecclæs. reform. p. 357.

* Dr. Burges of the Lawfulness of kneeling, &c. cap. 3. See D. Burges cap. 15. p. 41, 42.

* Ad cultum Dei pertinet aliquid dupliciter,

any

any thing in point of Worship, or when we *add* and *receive* any thing into his Worship: Hence they are guilty of a *superstitious* and *Ceremonial* Worship, not only who offer to God for Worship, but also who *assume* in God's worship as sacred, what God himself hath not ordained. Such are *Jewish-Popish Ceremonies*, Ergo &c.

Thus I have pursued at large the *Use of Reprehension*, having respect to my Text: O that the Lord would second it with the powerful convictions of his Spirit!

Use 3.

Here is matter of *Consolation*.

Gen. 3. 15.

Beloved; Here is a *Summary of Evangelical Comfort*, here is the choicest thing that is displayed in *Gospel*. What? A *Redeemer* for undone *Mankind*! A *Saviour* for sinners! And that one of their own *flesh and blood* too! viz. The Son of God made of a woman. Here is *Semen Mulieris*, the Seed of the Woman, which was five thousand years ago promised and preached by God Himself, the first *Evangelist*, and Preacher of *Christ and Gospel*; I will put enmity (said he) between thee and the woman, and between thy seed, and her seed; and I will bruise thy head, &c. This was the first *Gospel* that ever was preached. The second *Evangelist* was an *Angel*, who made a comfortable Sermon upon the same Text: *Fear not* (said he to the Shepherds) for behold, I bring you good tidings of great joy; for unto you is born this day, in the City of David, a SAVIOUR, &c. Luke 2. 10, 11. This *Angelical* was a truly *Evangelical* Sermon. It is well worthy of our observation, that an *Angel* was employed in the first publication of the *Nativity* of our Lord; and *Gospel-comfort* redounding from thence to sinful, undone, Man. But I would not, I must not be too prolix here. The comfort that doth accrue to poor, broken, captive sinners, from *God-Incarnate*, may appear from an inspection into the capital benefits, mentioned v. 5. viz.

1. *Redemption*.
2. *Adoption*.

God's

God's great designe in assuming to himself our Nature, was (saith our Apostle) *That he might* 1. *Redeem them that were under the Law.* 2. *That we might receive the Adoption of Sons.*

These be priviledges of the *first magnitude*, and they are *gradual*. In the one we are exempted from a *Servile*; In the other we are dignified with a *Filial* condition: By the one, we cease to be *Slaves*; by the other, we become *Sons*. I shall (through mercy) speak to both; (but to the latter more briefly) for displaying to the Saints *Gospel-comfort*; which divides it self here (as it were) into two streams or channels.

Of *Christian Liberty*.

1. The first is *Redemption*.

This is a Believers *Christian Liberty*, (that great *Evangēlical Priviledge*) wherein he is freed from his *Native Bondage and Captivity*, intimated while he is said to be *under the Law*. Now

Christian Liberty considered in its full Extent and Latitude hath in it these eight steps.

1. The first is, *Exemption* from the *Curse* and *Condemning* power of the *Moral Law*.

There is a twofold *Power* in the *Law*. viz.

1. *Mandatory*.

2. *Damnatory*.

A *Commanding* and a *Condemning* Power.

And accordingly the *Legal Obligation* is two-fold, viz.

1. *Active*.

2. *Penal*.

That is an *Obligation to Duty*; *This* is an *Obligation to a Penalty*.

1. The *Mandatory* and *Directive* Power of the *Law* is ever in *force*; for the *Law* is a standing and *Irreversible Rule* of *Life* and *Obedience*. But

2. The *Damnatory* and *Maledictive* Power of the *Law* (by virtue whereof sinful *Delinquents* are bound over to death

death; to a curse and condigne punishment; (on the day thou eatest thereof, thou shalt surely die, said God to Adam concerning the Probational Tree of the Knowledge of good and evil, Gen. 2. 17.) is fully answered and disannull'd for Believers, by Christ; for he hath redeemed us from the curse of the Law, being made a curse for us, Gal. 3. 13. Christ hath redeemed the Saints from the curse, though not from the command of the Law. And in this sense it is said, that the Law is not made for a righteous person, 1 Tim. 1. 9. which therefore we must not understand in the Antinomians and loose Libertines sense, as if the Law were not at all Obligatory to a righteous person, binding him to holiness and obedience; O no! The Law is ever recti-dica, but never male-dica to Believers. In a word;

Believers are by Christ exempted from the Penal curse, malediction, and condemnatory sentence of the Law. So that

Though (temporal) death is inevitably common both to the Redeemed, and to Reprobates; for it is (by an old infallible Statute) appointed unto (all) men once to die, Heb. 9. 27. yet the Redeemed of the Lord are not lyable to death (nor indeed to any affliction whatsoever) by virtue of any maledictive influence of the Law upon them. *Mors illis nec adest, nec obest*: though death is inevitable, yet it is not hurtful. Death is necessary in the Saints, not by way of satisfaction to injured Justice, (for Christ hath performed that, and Justice were not Justice if it should require satisfaction twice): but (as I may say) by way of Introduction into Glory; they are by a blessed exchange possessed of Eternal Life, with the loss of a Natural life.

Death is not a Penal or Judicial thing in the Saints; for the curse and sting is taken away. The same may be said of all the Saints afflictions; they are not properly penal, but rather probational or castigatory; chastisements rather than punishments; they are crosses, not curses; Medicinal, not Maledictory; Physick, not poison; for instruction, not for

Inane est delirium illud Papisticum de exemptione a pena aeterna, sed non a pena temporali.

for destruction. O! What comfort is that. There is not now *mors in olla*, the *deadly pottage* are healed; though I die, yet I shall not be damned, &c.

2. The second is exemption from the *Rigour* of the Law, and its *Exaction of Inherent Righteousness*.

'Anx. 30^d in. 11.
ov.

The Law in its strictness and first constitution, did require of us *perfect* and *personal Obedience*, and that upon pain of *death*, according to its *Active* condition, *Do this and live*; Now the Son of God hath in our Nature *satisfied* the *Active* demands of the Law, for Believers, as effectually, as if they themselves had made *perfect* and *personal satisfaction* thereunto; by virtue whereof they are exempted from the *Rigid Exaction* of the Law; that is, They are no longer obliged to the performance of Obedience *Legally perfect*; nor obnoxious to *vengeance* or the *curse* for their *Legal* defects.

There is a two-fold Perfection to be considered, *viz.*

1. A Perfection of *Degrees*.

2. A Perfection of *Parts*.

Perfessio gradu-
dum.
Perfessio par-
tium.

The former is *Legal* Perfection; and it stands in opposition to *Imperfection*.

The latter is *Evangelical* Perfection, and it stands in opposition to *Hypocrisy* only; for this is that indispensable *Gospel-Qualification, Sincerity*; This is *new* and *Evangelical* Obedience. Now

Redeemed ones, are, by Christ, who performed Obedience, *Personal* and *Perfect* for them, exempted from the former, *viz.* the severe demands of *obedience*, absolutely *perfect* upon pain of *death*; O what comfort is that to poor sinners! Though many *weaknesses* attend our *duties*, and many *enormities* our *life*; though it be as *Natural* for us to *sin*, as for the *spark to fly upwards*; for (the Lord knows) It is *Natural* for us to *do* that, which without *mercy*, would *undo* us. Yet the poor *sincere* sinner is in *Christ* accepted, his failings and *defects* being covered with the *robe* of the Lord Christ's *righteousness*. God brings a

H

Believers

Believers *Obedience* to the *Touchstone* rather than to the *Ballance*; He *tryes*, not *weighs* it; He eyes the *Quality*, more than the *Quantity*; the *thing*, more than the *degrees*; He judgeth of *Evangelical Obedience*, more by the *Principle* than by the *Rule*, by the *Heart*, then by the *Law* (considered in *rigore*); It is not; *this*, or *that* hast thou done; *this* or *that duty* hast thou *emitted*; *this* or *that sin* hast thou *committed*, &c. But, *thus*, and *thus* was thy *heart*: *If there be first a willing minde, it is* (now) *accepted*, &c.

2 Cor. 8. 12.

3. The third is Exemption from the *guilt* of sin.

This is the *Remission* of sin in *Justification*; which is God's gracious *Act* of *Oblivion* and *Juridical Acquittance* (so to speak) wherein he *pardoneth* sin in the *blood* of Christ so, as that it shall not *redound* to the sinners *punishment*. This is a singular piece of the Lord Christ's purchase. God *gives* his *Son*, and God doth in him *forgive* sin. As the *Reigning* power of sin is taken away in *sanctification*, so the *guilt* of sin is taken off in *justification*; that is, the justified person is acquitted in Christ, so that God will never deal with him as a *guilty* person, or by way of *punishment* properly; for God doth remit both the *guilt* and the *punishment*: so that the *afflictions* and *crosses* which justified persons are exposed to in the world (to speak properly) are not *penal*, but rather *probational*, (as is shewed before) *Chastisements*, not *punishments*; for *probation*, not for *reprobation*; *Tollitur peccatum si non ne SIT, tamen ne OBSIT*. O but this is matter of great comfort! I am pardoned now! the Articles of my peace are confirmed now! God is reconciled! I am acquitted! Although there is a *defiling* power in sin, yet there is not a *damning* power in sin! &c.

4. The fourth is Exemption from the *Reigne* and *Dominion* of sin.

As in *Justification*, the *vis Damnatrix* and *Guilt* of sin is removed; so in *Sanctification*, the *Vis Dominatrix* and *Reigne*

Reatus peccati.
ii. Regnum
peccati.

* Christus suscipiendo penam & non suscipiendo culpam, & culpam deleuit & penam.
Aug. de verb. Dom. serm. 37.

Reigne of sin is removed. There *tollitur peccatum, ut* OBSIT; Here *tollitur peccatum, ne* PRÆSIT; There sin loseth its * *sting*, Here sin loseth its *strength*. A Person is in *Sanctification* exempted, though not from the *Presence*, yet from the *Power* of sin; though not from the *Tyrannie*, yet from the * *Dominion* of sin; though not from the *Rage*, yet from the *Reigne* of sin; though not from the *permanency*, yet from the *predominancy* of sin; from the *power of*, though not from a *power to* sin. A *sanctified* Soul is neither a *Throne* nor a *Sepulchre* to sin; though sin *remains* there, yet sin *reignes* not there; * though sin *continues* in *It*, yet *It* continues not *in sin*; * Rom. 6. 1, 2. O poor Soul! though sin do sore *press* thee, yet it shall not *oppress* thee; the *Spirit of Sanctification* frees the soul from its *Native Captivity* and bondage to sin. This is a special part of our *Redemption*.

5. The fifth is Exemption from *Satanical bondage* and *subjection*.

Men are by Nature (as *Sins*, so) *Satans Captives*; but the Son of God made of a woman, hath led captivity captive. He is the Seed of the woman, that should bruise the Serpents head. He is the LYON of the Tribe of Judah, who hath overpowered that Roaring Lyon, and hath spoiled Principalities and Powers: The Son of God took upon him our Nature, that through death he might destroy him that had the power of death, that is the Devil, Heb. 2. 14. The Son of God became Man, that he might destroy the Devil, in the same Nature that the Devil had destroyed. Satan is now become subject to those, who once were subject to him. Lord, even the DEVILS are subject to US through thy Name, said the Disciples, Luke 10. 17. O how is our captivity turn'd! The Prince of Darkness is become subject to the meanest Disciple of Christ. Besides the Natural tie that is upon Satan, (he being a creature, and therefore of a limited capacity) by reason whereof he cannot do the evil he would; there is a

Providential tye, by reason whereof he *doth* not the evil he *can*; yea, and a purchased exemption from *subjection* to him.

We must distinguish between 1. *Subjection* to *temptation*. And 2. *Subjection* to the *Tempter*. The *least* of Saints are freed from the latter; though the *best* of Saints are not (in this life) secure from the former. O what comfort is this to a *Militant Saint*! What though Satan *attempt* thy *ruine*? yet know, that Christ will *ruine* the *attempt*; He may *disquiet* thee, but he cannot *destroy* thee; he may bruise thy *heel*, but is it not the work of the *Seed of the woman* to break his head? Satan is Christ's *Captive* in chains.

6. The sixth is Exemption from *Legal terrors*, and fear of *Wrath, Hell, Death*, &c.

The former was a freedom from *bondage* to *Spirits*, this is a freedom from the *Spirit of bondage*.

O what fears and terrors is a *Reprobate Conscience* possessed withal! The *Law* is violated, *Wrath* is incurred, *Hell* and *damnation* is deserved, as condigne punishment; the dreadful pursuits of *sin-revenging Justice* are unavoidable; my own *Conscience* accuseth me. O the *condemnatory* voice of *Conscience*! that *Bosome-hell*! Miserable Man that I am; What will become of me? Where shall I dwell for ever? Who shall be my companions to all eternity? *Damned Spirits*? or the *Spirits of just men made perfect*? Such terrors and fears are (as it were) a *Preface* and *Introduction* to hell. Now *Redeemed ones* are free from those *Legal terrors*, and instead of a *Spirit of bondage*, they are possessed of the *Spirit of Adoption*, whereby they cry *Abba, Father*; And this is that which breeds comfort in life, and confidence at death in the children of God.

7. The seventh is Exemption from the *Ceremonial* and *Judicial* *Laws of Moses*; That *Unsupportable Yoke*, which neither the modern *Jews*, nor their fathers were able to bear. Acts 15. 10.

This

Πνεῦμα
Δουλείας,
Rom. 8. 15.
Πνεῦμα
Δουλείας,
2 Tim. 1. 7.

This freedom and *Immunity* are we in a more especial manner to understand by *Redemption* in the Text. The *Jewish Church*, like an *Heir* during his *minority*, was subject to a *Pedagogie*, viz. the *Ceremonial* and *Judicial* *Laws* of *Moses*, in which respect the state of the *Jewes* seemed to be a *servile-state*; but when the fulness of the time was come (even the time of the Churches maturity and riper age) God sent forth his Son made of a woman, to redeem his Church from that bondage and servitude.

There were three *Laws* committed to the *Jewes*, viz.

The { 1. *Moral*.
2. *Ceremonial*.
3. *Judicial*.

The *Moral Law* was ordained to be a standing and Unalterable Rule of Life and Obedience, both to the *Jewish* and *Christian Church*. The *Ceremonial* and *Judicial* *Lawes* were *Appendices* of the *Moral Law*. The *Ceremonial*, of the first Table, determining the particulars of that worship which was peculiar to the Church of the *Jewes*; The *Judicial*, of the second Table, determining the particulars of that Policy, which was peculiar to the *Common-wealth* of the *Jewes*. So that the *Ceremonial* contained the *Ecclesiastical Lawes* of that Church, and did respect God: The *Judicial*, the *Civil Lawes* of that *Commonwealth*, and did respect their Neighbour. Now

Christ did in the fulness of the time redeem his Church both from the *Ceremonial* and *Judicial* *Lawes*, as a * yoke * Gal. 5. 1. of bondage, imposed not upon the necks, but even upon the Consciences of the *Jewes*, binding them to a strict and accurate observation of the same.

As touching the *Judicial* and *Civil Law*.

What things soever contained therein were *communis juris*, of common Equity, and had a foundation in the Law of Nature, and might be enforced by the Law *Moral*, are still *Obligatory* to *Christians*: But, what was peculiar to the constitution of the *Judaical Policy*, and are not enforced

enforceable by any *common Right*, but were the particular positive Laws of the *Jewes*; do not more binde Christians then any other *Municipal Law*. For Christ destroying the *Jewish Commonwealth*, their *Temple*, and *City*, according to the Prophecie of *Daniel*, chap. 9. v. 26, 27. did withall abrogate and destroy the whole *Jewish Policy and Lawes*. And thus it is said, *The Priesthood* (namely of *Aaron*) *being changed, there is made of necessity a change also of the Law* (namely of *Moses*) Heb. 7. 12.

As touching the *Ceremonial and Ecclesiastical Law*.

That (together with the *Judicial Law*) might be considered in a fourfold respect, as is evident from Scripture, viz. as

1. A *Badge of distinction* between the *Jewes* and all other Nations, Gen. 17. 13, 14.
2. A *Ratified signe of Guilt*, Col. 2. 14.
3. A *Typical Adumbration* of Christ and his Benefits, Heb. 9. 9, 10.
4. A *Tutor and Schoolmaster* to the *Infant-Church*, Gal. 4. 1, 2, 3. Now

The *Christian Church* is freed from the *Ceremonial*, (as from the *Judicial*) Law, in all these respects. For,

1. Christ hath *broken down the middle-wall of partition* between *Jewes and Gentiles*, &c. Eph. 2. 14, 15.
2. Christ hath *abolished and taken out of the way the hand-writing of Ordinances, which was against us*, &c. Col. 2. 14.
3. Christ, the *Typified Body of Levitical shadows and Adumbrations* (Col. 2. 17.) is come.
4. *When the fulness of the time was come*, God sent forth his Son made of a woman, &c. to redeem them that were under the Law, (his Church) from a *Mosaical Pedagogie and Elements*. Gal. 4. 4, 5. Then

1. The *Ceremonies* are not things *Indifferent* in the *Christian Church*. They were abrogated by the Son of God, whose designe in coming in the flesh, was, to redeem his

his Church from that *Legal Yoke*; so that to obtrude them upon the *Gospel-Church*, were to frustrate Christians of one great *End* of the *Incarnation*; and to infringe their *Christian Liberty*. (O! How sad is it when men pursue *Iniquities* for *Indifferencies*!) *Ergo*, &c.

* Baldwin in his *Cases of Conscience* hath a passage which * *Do Cas. Conf.*
I cannot omit. Charles the fifth caused a wretched book *lib. 4. cap. 11.*
called *INTERIM*, to be published, wherein yeild- *Cas. 3.*
ing to the *Cross*, *Surplice*, *Holy-dayes*, and other Cere-
monies was enjoined, conformity thereunto being much
urged by some furious Zelors, who pleaded the *Empe-*
rors Commandment in a thing *Indifferent*; the *non-con-*
forming Protestants replied, That the Question was not
about a thing *Indifferent*, &c. The same Reply might we
make to those that urge the *Ceremonies* as *Indifferent*
things: How can those be said to be things *Indifferent*;
which Christ hath *abolished*? From which he hath *Redeem-*
ed his Church?

2. How impudent is the Church of *Rome* in burthening
Christians, with a yoke which neither they nor their fathers
were ever able to bear; namely, a heap of *superfluous*, yea
ridiculous, yea *impious* and *Antichristian Ceremonies*? But
this is like her. Though they are a *burthen* to the better
sort of Christians, yet they are a part of her *Whorish paint*, *Sunt pompæ*
whereby she endeavours to allure Christians to partake of *Papistica*, *ijta omnes*
the cup of her *Fornications*. *Ceremonia*
Papistica, *ni-*
hil aliud quam
furi meretricii.

ad hoc excogitati, ut homines ad spirituales fornicationem alliciantur. Zanchy ad
Regin. Elizab. Epistol. lib. 1. pag. 112.

3. The *Ceremonies* of the *Jewish* imposed upon the
Christian Church were an *Antichristian yoke*. What in-
solent *Tyrannie* is it then in the *Romish Church*, to ob-
trude old *Rotten Ceremonies*, together with a monstrous
heap of her own cursed hatching, upon *Christians*? (I
pray God professed *Protestants* take not pattern by her)
its sufficient proof that she is *Antichristian*, and that

THE

2 Thess. 2. 7. THE MYSTERIE OF INIQUITY is at work there. By reason of such execrable *Tyrannie*, the case of *Christians* (I speak it with much regret) is abundantly more sad, and their condition more *servile* then was that of the *Jewes*; O what pity is that! *Observe*,

1. The *Ceremonies* were imposed upon the *Jewish*, by God himself; They are imposed upon the *Christian* Church, by *Men* like our selves: There the *Jews* were the *servants* of God; Here *Christians* are made * the *servants* of *Men*. Nay,

2. The *Jewish* was an *Infant-Church*, the *Christian* is a ripe and *Adult-Church*; The *Jewish-Church* was like an *Heir* under Age, and more *servile*; The *Christian-Church* is like an *Heir* come at Age, and a *Redeemed Son*, so that *Ceremonies* are more intollerable in the *Christian* Church. O how derogatory are they to the *Ripe* and *Mature* age of the Church? *Num puerescit Ecclesia*? Shall the Church alwayes be a *child*? Away then with *Pedagogical* and *childish* *Ceremonies*. For my part, I think, that the *Riper* and more *Mature* the Church is, the more *impertinent* (to say no more) are *Ceremonies*; and therefore, the *sixteen hundred yeers* (the Age) of the *Christian* Church considered, the *Ceremonies* are infinitely more *impertinent* and *slavish* (I say no more) *now*, then they were in the time of her *Infancy*, yea, then they were in the *fifth*, yea, then they were in the *tenth* Century, (& sic deinceps) *Ergo*, &c. Further,

3. The *Ceremonies* were *abolished* by Him, of whom they were *appointed*, namely, by *Christ*, the * *Head* of the Church: In the *Christian* Church they are *appointed* to them, for whom they were *abolished*; namely, by some *Members* (rather * *Monsters*) of the Church.

* The Pope is so far from being the *Head*, that I had rather call him a *Monster* in, then a *Member* of the Church.

BUT

But

4. What more horrid *Sacrilege*, then to rob *Christians* of that *Liberty* and *Freedome*, which the Lord *Christ* hath procured and purchased for them with the *meritorious price* of his *dearest blood*? Now such is their *Exemption* from the *servile yoke* of *Rites* and *Ceremonies* in the *Worship* of God under the *Gospel* Ergo, &c. Ah! *Rome! Rome! The Lord rebuketh thee.*

* *S. Augustine* complained grievously of *Ceremonies* * *Quamvis enim neque hoc inveniri possit, quomodo contra* wherewith the Church was burthened in his time; (O *fidem sint; ipsam tamen Religionem, quam Dei misericordia liberam esse voluit, servilibus oneribus premunt; ut tolerabilior sit conditio Judeorum, qui etiamsi tempus libertatis non agnoverunt, legalibus tamen sarcinis, non Humanis presumptionibus subiciuntur.* how much more may we complain of the same in our time!)

Although (saith he) *they were not things contrary to the Analogue of Faith, yet Religion which God in mercy and pity (to his Church) would have to be free, is burthened thereby, as with a slavish yoke; insomuch that the servile condition of the Jewes was more tollerable (then that of Christians) because they were subject to LEGAL and Divine Impositions, not to HUMAN Presumptions.* *Aug. ad Januar. de Ritibus Eccles. Epist. 119. cap. 19. Vid. Aug. ad Januar. de Variis Consuetud. Region. Epist. 118. cap. 2.*

Thus *S. Augustine* complained that in his dayes the *Christian Church* was more plagued and burthened with rotten *Ceremonies*, then was the *Jewish Church* in her time. I pray God *We* have not cause to complain, that the Church is burthened with a heavier yoke in our dayes, then she was in *S. Augustine's* time; Where then were our *Christian pre-eminence* to the *Jewes*? *Mens* fiercely zealous contentions for a numerous heap of *Jewish-Popish Ceremonies* and *Innovations* in the *Worship* of God, are sad, sad *Prognosticks* thereof. Give me leave to add, That the *Retention* and pursuance of such things in the *Christian Church*, would prove,

1. A Load and burthen to Religion; and then might it not justly be feared, that Religion it self would become
I burthen-

burthenſome ? O let Men take heed, leſt, by *burthening Religion* (as *S. Auguſtine* phraſeth it) they make *Religion* become a *burthen* !

2. A *Bar* to the *Jews conversion*. I much wonder, with what confidence we could *Wooe* or *Court* the *Jew* to *our Religion*, as long as we preſs or retain a *Legal yoke* of *Ceremonies* in the *Worſhip of God*, which in the reſpects aforeſaid, is more intollerable, then was *that, which neither the (later) Jews, nor their fathers were able to bear*, we ſhould urge them but with mean ſucceſs, to caſt off a *Divine*, and to ſubmit their necks to a *Human yoke* ; Sure the *Jew* might hope for Exemption from the *hand-writing of Ordinances*, and *burthenſome obſervance of Legal Types and Shaddows*, by the *Meffiah*, when come ; But alas, their *hopes* would receive little life or ſtrength from the *Goſpel-Church* ! Nay

Is not their *Unbelief* and *Incredulity* touching the *Meffiah* ſtrengthened and confirmed from the retention of thoſe very things in the *Chriſtian-Church*, whereby he was typed and prefigured ? Is it not probable that this might prove an *Obſtruction* to their *conversion* ? For ought I know, had not *adulterate Rome* been in the way, *JERUSALEM* had borrowed as much from *LONDON* (long ere now) as *ROME* hath from *JERUSALEM*, in point of *Divine Worſhip* ; What ? And are *Ceremonies* ſtill a * *middle wall of Partition* between *Jews* and *Gentiles* ?

* Eph. 2. 14.

3. A *Hinderance* and *Impediment* to the *Churches gradual Excellencies, growth, and propagation*. The *Riper* and more *mature* the *Church* is, ſhe ſhould be for *Knowledge* more *Eminent* ; for *Doltrine* more *Powerful* ; for *Discipline* more *Regular* ; for *Worſhip* more *Pure* ; &c.

In conſequence.

Ceremonies may not be retained ;

1. As a *Wall of Partition* between *Jews* and *Gentiles*.
Nor 2. As a *ſigne of ſin-guiltineſs*. Nor 3. As *Typical*
and

and *Figurative*. Nor 4. As *Rudimental* or *Pedagogical*.
(For that were to *Judaize*.)

Nor 5. As things *Sacred* and *Holy*. Nor 6. As *matters of Worship*. Nor 7. As *matters of Necessity*, and *Obligatory to Conscience*. Nor 8. As things of a *Spiritual Efficacy*. Nor 9. As *matters of Merit*. Nor 10. As *matters of Perfection*. Nor 11. As things of a *Teaching Quality*. (The Church of *Rome* is like to be well taught) but do they not in point of *Use*, tend more to *destruction* then to *instruction*?) Well,

That were to *Romanize*.

Nor 12. When *Scandal* doth from thence accrue to *tender Consciences*. Nor 13. When they are abused to *Idolatry* or *Superstition*.

If these respects be excluded from the *Ceremonies*, a very little matter would make me (*ceteris paribus*) turn *Profelyte*. I am for *Ornamenta*, but not for *Onera* in the Church. They miserably err (in my minde) who interpret the Churches *Burthen* to be the Churches *Beauty*!

Thus I have dispatched the seventh step of *Christian Liberty*.

8. The eighth (which is consequentially dependant thereon) is *Exemption* from all *Bond of Conscience* in respect of things *Indifferent*; these are things neither *commanded* nor *forbidden* in the *Eternal Law of God*. This is in a more especial manner called *Liberty of Conscience*, and it hath a two-fold reference; namely,

1. To the *Creatures of God*.
2. To *Humane Ordinances* in things *Indifferent*.

1. As touching the *Creatures*.

Christians are freed from *scrupulosity* of *Conscience*, in respect of them, and from the *Legal* observance of the difference of *meats*, *clean* and *unclean*, made by the *Ceremonial Law*, that being taken away under the *Gospel*: Hence said Christ, *Not that which goeth into the mouth defileth a man*, *Matth. 15. 11*. And the Apostle Paul after

1. aut.

him, I know, and am persuaded by the Lord Jesus, that there is nothing unclean (or common) * of it self, Rom. 14. 14. Now, Every creature of God is good, and nothing to be refused, if it be received with Thanksgiving, 1 Tim. 4. 4. Now, all things are lawful, 1 Cor. 6. 12. Now, unto the pure all things are pure, Tit. 1. 15. This Liberty is an Evangelical Privilege, whereby a true Christian may with a safe and free Conscience, use or forbear any of the Creatures of God appointed for his use.

2. As touching the Ordinances of Men in things Indifferent. Certain it is, that the Conscience of a Christian cannot be bound thereby, but is free from the Obligatory vertue of all Human Commandments. For my more distinct proceeding, I shall express my self in these following propositions, whereof some be gradual.

* Vid. Amef.

de Conf. lib. 1. cap. 2.

Perk. Treat. of Conf. cap. 2. sect. 3.

Alsted. Theol. Cos. cap. 2.

1. * He is said to *binde the Conscience*, who hath such a strict and Immediate Authority over it, as that Conscience ought to be subject thereunto; inasmuch that what is contrary to it, is sin. A binding Power, is an Ordering and (as it were) a Coactive Power. To urge and enforce Conscience ad assensum vel dissensum, to assent to a thing as lawful, or that ought to be done, or to dissent from a thing as unlawful, or that ought not to be done, may be said to binde Conscience. Vid. Amef. de Conf. lib. 1. cap. 3. Item Calv. Instit. lib. 4. cap. 10. § 5.

2. God alone can bind Conscience. And in this sense, He is said to be our only Law-giver, Jam. 4. 12. Imperial Authority and Jurisdiction over Conscience is peculiar to God alone. Hence saith * Luther, *Unum Dominum habemus, qui animas nostras gubernat*; We have but one Lord and Governour of our souls.

* Com. in 1 Pet.

5. 3.

Neque enim cum hominibus

sed cum uno Deo, negotium est Conscientiæ nostræ, Calvin. Instit. lib. 4. cap. 10. Sect. 5. Erga animas & conscientias nostras, nemini quicquam jurum nisi Deo. Tilen. Synt. part. 2. Disp. 32. Thef. 4. Liberi sumus ab omnibus humanis Ritibus, Quantum quidem ad Conscientiam attinet. Hemming. Enchyr. claf. 3. cap. 14. Ab omni traditionum humanarum iugo, liberæ habent conscientias (fideles) cum solus Dei sit, res ad Religionem pertinentes præscribere. Profess. Leidens. Synt. pur. Theol. Disp. 35. &c.

FROM

From hence it is evident, that the *binding* and *obliging* Power over the *Conscience* is *peculiar* to *God*, *αὐτοκράτωρ*.
But

3. The *Laws* of *God*, wherein were determined those particulars which are neither *commanded* nor *forbidden* in the *Moral Law* of *God*, are *abrogated*; Now those were the *Ceremonial* and *Judicial Laws* of *Moses*; the one determining *Ecclesiastical*, the other *Civil* matters, *peculiar* to the *Jewish Church*, and *Commonwealth*. From both which *Christ* (as hath been said) hath exempted the *Christian Church*. Now

4. The *Laws* of *Men* (whether *Civil* or *Ecclesiastical* (as *such*) are not properly *Binding* or *Obligatory* to *Conscience*. *God* is (as hath been said) the *sole Lord* of *Conscience*. As for *Human Laws* and *Ordinances*; neither is *simple Obedience* due unto them; neither doth a thing which in respect of the *Law Moral* is *Indifferent*, that is, neither *commanded* nor *forbidden*, by virtue of them become *simply necessary*. They are *Declarative* only, not *Authoritative*: that is, they *declare* what is *fittest* to be done in things which are *Indifferent*, and cannot be enforced, either by the *Law* of *God* or *Nature*. There is in them a *Directive Power*, but not a *Coactive Jurisdiction*. * *Synt. part. 2. Disp. 27. Thes. 39.*
They have only *vim dirigendi & monendi* saith * *Tilenus*.
Vid. Marcum Antonium de Dom. de Repub. Eccles. lib. 5. cap. 2. N. 12 Chem. ex am. 2. de bon. Oper. p. 179. Calvin. Instit. lib. 4. cap. 10. Sect. 6. Amel. de Conf. lib. 1. cap. 2.

And hence is that charge of the *Apostle* to the *Corinthians*, *Ye are bought with a price, be not ye the servants of* 1 Cor. 7. 23.
men, (which we are not to understand of *subjection* to *Magistrates*, or of *External servitude*, but of the *bondage* of *Conscience*.) And that to the *Colossians*, *Let no man* Col. 2. 16.
judge you (or *usurp power* over the *Conscience*) *in meat*,
or in drink, *or in respect of a holy day*. And hence is that
sharp reproof, *Why are ye subject to Ordinances, Touch not*, Col. 2. 20, 21.
Taste not, Handle not? that is, *Why do ye observe Hu-*

man Traditions, as if the Conscience were bound by them? &c. * Curfed is the Tyrannie of the *Romish* Church, which imposeth her Heterodox Traditions upon Conscience, teaching that they are with like reverence to be embraced, as the *Written Word* of God.

5. The *Oligatory* and *Binding Power* of *Human Laws*, whether *Ecclesiastical* or *Civil*, is, *Vis quædam Divina, Divine Authority*. This is *Ratio Legis*, the very Reason of the Law; without which the Law it self can never bind. There must be more of REASON then of WILL in all *Human Ordinances*; though WILL without enquiry after REASONS, is *Obligatory* in *Divine Ordinances*: Now the REASON of *Man's Law*, can be no other, then the WILL of God in his Law.

As touching *Ecclesiastical Laws*.

It is not the *Authority* of the Church, of *Councils*, or *Convocations*, but the *Matter* of the Canon, not *Ratio Precipientis*, but *Ratio Præcepti*, that binds. In a word,

There must be in all *Ecclesiastical Laws* and *Constitutions*, 1. *Conformity* to the *Word* of God, that is the Rule. 2. They must *Manifestam Utilitatem præ se ferre* (saith * *Calvin*) they must serve as to the *Glory* of God, so for the *Publique Good*; this must be the *End*. They must tend to the maintaining of *Unity*, (as of *Verity*) these must not be separated) *Order* and *Decency*, to the preventing of *Scandal*, without *Impositions* upon Conscience, or the *infringing* of the purchased *Liberty* thereof: Else to Obey *Ecclesiastical Canons*, were not (believe it) **CANONICAL OBEDIENCE.**

Vid. Jun. Animadv. in Bel-larm. controuv.

3. lib. 4. cap. 16. Item *Theſ. Theol. de lib. Chriſt. Theſ. 11. Tilen. Synr. part. 2. diſp. 27. Theſ. 39. Item Theſ. 9. Alſted. Theol. Caſ. cap. 2. Hoſpin. de Orig. Feſt. Chriſt. cap. 2. Bez. Conf. cap. 5. art. 16. Paræum, comment. in 1 Cor. 14. Calvin. Inſtit. lib. 4. cap. 10. ſeſſ. 32. Item Reſp. ad lib. de Pii viri officio, pag. 413. Prof. Leid. Synr. pur. Theol. Diſp. 35. Theſ. 19. Jus Canon. decet. part. 1. diſt. 61. c. 8. Perkins Treat. of Conf. cap. 2. ſeſſ. 8. &c.*

As

As touching Civil Laws.

We are bound in Conscience to observe the Magistrates Commandments. Though we are not bound in Conscience By those Commandments, as such.

modo observanda, obligentur homines in Conscientiis suis a Deo; ipse tamen Leges humanas, qua sunt Leges hominum, non obligant Conscientiam. Amel. de Conf. lib. 1. cap. 2.

Quoniam ad
Iustas Leges
humanas, iusto

Obedience (Active or Passive) to the Magistrates commands is necessary; though not Necessitate consequentis; yet Necessitate consequentia; that is, Though they are not Obligatory to Conscience (* primo & per se) primarily, directly, and by virtue of any Genuine binding power In themselves, and as such; yet they are binding by virtue of

* Prof. Leid.
Syn. pur.
Theol. Disp.

1. The Lawfulness of the matter commanded; and 2. God's

35. Thes. 39.

* General Precept touching indispensable Obedience (Active or Passive) to the Magistrates Commandments. In

* Exod. 20. 12.

which respect we must *be subject even for Conscience sake.

Rom. 13. 1, 2.

Thus, though this, viz. The lawful Commandments of the

1 Pet. 2. 13, 14.

Magistrate are necessarily to be obeyed, is not true by the

* Rom. 13. 5.

simple necessity of the Consequent, as an Axiome and Principle manifest of it self, or by a simply necessary Connexion between the Antecedent and Consequent, or Subject

and Predicate, viz. The Lawful Commandments of the

Magistrate, and Necessary Obedience. Yet, it is true by the

necessity of consequence, that is, such a necessity as may be

soundly concluded from the Law of God, wherein Obedience to the Lawful Commandments of Magistrates is Indispensably commanded; so that it is a Conclusion manifest by

Discourse; and thus, upon these Premises, viz. 1. That all

lawful Commandments of Magistrates are necessarily by

virtue of God's Commandment to be obeyed. And 2. That

this or that is a lawful Command of the Magistrate. It will

follow Necessitate consequentia, That This or that Commandment of the Magistrate, is necessarily to be obeyed.

In a word,

In Divinis ad
Præcipientem,
In Humanis
ad Præceptum
respicendum
est.

There:

There be two things which oblige us to obey the *Magistrates* Commandments. 1. The one is, the *Matter* of the *Human* Precept, which must be *Consonant*, at least, not *Repugnant* to the *Law of God*. 2. The other is, The *Authority* of the *Divine* Precept, wherein (as hath been said) *Indispensable Obedience* to the *Lawful Commandments* of *Magistrates* is enjoined.

From what hath been said, it is evident, That *Human Laws* are *Obligatory* and *Authentique*, only by virtue of the *Law of God*; their *binding Power* being purely *Mutuations*. We are to *obey the Magistrate*, and all that are in *Authority*, so far forth, as that in obeying them we obey *God*; the Great *Law-giver*. *Vid.* Allsted. *Theol. Cas. cap. 2. Prof. Leid. Syst. pur. Theol. Disp. 35. Thes. 19.* But

Quæst. What if the *Magistrate* command things which *Conscience* will not suffer to conform unto?

Ans. 1. *Subjection* to *Magistrates* and *Loyalty* is an *Indispensable duty*; It is very observable, that none of the *Apostles* did more urge and enforce that *Duty*, then *S. Paul* did, though he was a *Subject* to the greatest *Tyrant* that ever lived, namely that *Monster of Mankind*, *Nero Caesar*, who was the *Author* of the ** First Persecution*, and is called by ** Tertullian*, *Dedicator Damnationis Nostræ*, the first that made a *Law* to condemn *Christians* to death.

*Nero ex Caesaribus primus in Christianos distrinxit gladium. * Apolog. 5.*

2. There is (according to some of the *Learned*) a great difference between *Subjection* and *Obedience*; *Subjection* (saith ** D. Field*) is generally and absolutely required, where *Obedience* is not; as when *Conscience* suffers not a Man (*Actively*) to Obey, yet *Duty* leads him (by *Passive Obedience*) to *submit* and subject himself to *Authority*; and thus the ** Greek word* notes *Submission* or *Subjection* in *Scripture*; which is much to be observed, lest in stead of *submitting*, Men either (by *Active Obedience*

** Of the Church. lib. 4. cap. 34.*

** υποταγή - σω, Rom. 13. 1. ὑποτάγητε, 1 Pet. 2. 13.*

dience) *conform* contrary to *Conscience*, or (which *Piety* abhors) *rebel* contrary to *duty*. Thus, had I been an Inferiour Magistrate under *Nero*, and by him commanded to execute that cursed Edict of his, touching the condemning of Christians to death, I would not have (*Active-ly*) obeyed him, neither would I have rebelled: What then? Why, I would have offered him my Neck (through *passive* strength from the Almighty) not my hand. The same may be said in respect of the contraverted *Ceremonies*, when imposed by Authority; though I cannot conform to them, yet (through the Grace of God) I shall never rebel; but according to Scripture injunction, I will submit to the Higher Power, whether it be to the KING as *Supream*, or unto *Governours*, as unto them that are sent by Him. Let men know then, that there is a *Medium* between *Active Obedience* and *Rebellion*, viz. *SUBMISSION*. The Lord forgive them that interpret *Non-Conformity* to the *Mitre*, to be no less, then *Disloyalty* to the *Crown*; The latter (I thank God) I am taught of him to abhor. Again,

Note, It is one thing to obey *Nero* the Magistrate, another to obey *Nero's* Commandment.

1 Pet. 2. 13, 14.

3. I like well that distinction of * *Non Obedire*, and * *Parker* of *Nolle Obedire*; the one is no more then *not to conform* by the *Cross*, cap. *Active Obedience*. The other is, *Obstinate Disobedience* and *Contempt*, which is ever to be avoided.

But

Quest. How are *Magistratical Injunctions* in things *Indifferent*, and *Indispensable Obedience* thereunto, consistent with *Liberty of Conscience*?

Answer.

6. *Liberty* and *Limitations* are not inconsistent. A *Spiritual* and *Internal Liberty* may very well consist with *Extrinsical Limitations*. That we may the better apprehend this, let us consider, That

There is a two-fold *Restraint*; namely,

1. One upon the *Conscience* and *Inner Man*.
2. Another upon the *Person*, and *Outward Man*.

K

Now

Now,

There may be a *Restraint* upon the *Person*, when (yet) there is no *Constraint* upon the *Conscience* of a Man; and therefore we must distinguish between 1. The *Right* and *Truth* of *Liberty*, and 2. The *Use* and *Exercise* of *Liberty*. *Libertas Conscientiæ*, and *Ligatio Conscientiæ* (considered *προς το αὐτο, καὶ το αὐτο, &c.*) are inconsistent; *Liberty* of *Conscience* is opposed only to *bond* of *Conscience*, not to an *Extrinsical* *Restraint* of the *Outward* Man, in respect of the *Exercise* of our *Liberty*. Undoubtedly there may be a *Restriction* upon the *Practice*, or upon the *Person*, as to the *Use* of his *Liberty*; and yet 1. Nothing derogatory to the *Indifferency* of the thing *in it self*. Nor 2. Any violence offered to the *Internal* and *Real Liberty* of *Conscience*; even as the *Actus Imperati* may be hindered or restrained, without any violence offered to the *Actus Eliciti* of the Soul. And thus, who doth doubt but that the *King* (our Dear and Dread Sovereigne) may on a *Civil* account, for the *publick* good of his Kingdoms, enjoin his Subjects *abstinence* from *such* and *such* Meats, &c. Now, here were a *Restraint* upon *Persons*, in respect of the *Use* and *Exercise* of their *Liberty*; and yet no violence offered (upon the Kings part) to the *Internal Liberty* of *Conscience*; for though the *Outward* Man is restrained by the *Civil* Sword, yet the *Inner* Man, and *Conscience* is left free; that is, My *Conscience* is not bound by the *Magistrates* *Commandment*, though I be bound in *Conscience* by vertue of the *Law* of *God*, to yeild *Obedience* to that *Commandment*, the matter thereof being a thing *Indifferent*, and (therefore) *lawful*. Though I be eyed up by the *Command* as to *practice*, yet my *Conscience* is still free, while I am perswaded in *Conscience* that the thing is *in it self* *Indifferent*: Why may not I give my neck to my *King*, and yet keep my *Conscience* for my *God*? Why may not I yeild my *Outward* Man to the *Civil* Scepter of the *King*, *Qui (vel) Nolentibus præst*, saith *Jerome*,
and

and yet resigne my *Inner Man* to the *Divine Scepter* of my *God*, to whom appertains *Interior Anima Gubernatio*, as * *Calvin* words it ?

* *Instit. lib. 4.
cap. 10. sect. 5.*

The same may be said in respect of *Cloathing*. Doubtless the *King* may for the good of his *Subjects*, on some emergent occasions, confine them to one kinde of *Cloth*, one kinde of *Colour*, one kinde of *Habit*, while neither *Conscience* is imposed upon, nor a *Religious* account urged ; for the *Restraint* would in such a case be ; not upon the *Conscience*, while it is still perswaded of the *Indifference* of the thing in it self, and that it is not urged on a *Religious*, but a *Civil* account, and for the *Weal-Publique*; but only upon *Persons* in respect of the *Indifferent Exercise* of their *Liberty*.

Once more,

What reason is there to doubt but that the *King* may for the *Publique Good* of his Kingdoms, tie his *Subjects* to eat *Swines flesh* for some weeks, once a year? Yea, (and as the occasion shall vary) at other times to abstain from *Swines flesh* for some weeks? Now, here were a *Restraint* upon the *Person* in respect of the *Exercise* of his *Liberty*, and yet none upon the *Conscience* in respect of the *Reality* of his *Liberty*, while he is perswaded in *Conscience*, that the thing is *Indifferent* in it self, and in respect of the *Law* of *God*, though now it ceaseth to be *Indifferent* in its *Use*, by reason of the *Law* of *Man*, viz. the *Magistrate*, whose *Commandments* in things *Indifferent* we are bound in *Conscience* to observe.

All which, that we may the better understand, let us consider, That

1. *Christian Liberty* in respect of things *Indifferent*, consists, in *usu vel abstinencia*, (saith * *Polanus*) ; tam in * *Synt. Theol. lib. 6. cap. 38.*
abstinendo, quam in utendo (saith * *Calvin*) ; in *use* or *abstinence*, indifferently. Now * *Instit. lib. 3. cap. 19. sect. 10.*

2. Here is *Liberty*, namely, That I may with a *Conscience* free from all *Divine Obligation* to the contrary,

observe *Human Constitutions* made, *pro re nata*, upon various (yea contrary) occasions emergent, for the *Publique Good*; that is, the good of that *City, Kingdom or Body-Politic*, whereof I am a *Member*. For instance, Possibly it is necessary at one time, for the *Publique good*, that there be an *Universal Use of Swines flesh* (it may be to save other *Beasts*, or because of excessive plenty) Now, by vertue of my *Christian Liberty*, I may with a *free Conscience*, observe a Statute made by the Magistrate, for the *Universal Use of Swines flesh*: A *Jewish Magistrate* might make no such Law. Again, possibly it is as necessary at another time that there be an *Universal Abstinence from Swines flesh*, (it may be for *Healths sake*, or *scarcity*, &c.) Now by vertue of my *Christian Liberty*, I may with a *free Conscience* observe a Statute made by the Magistrate, (upon a quite contrary occasion *viz.*) for an *Universal Abstinence from Swines flesh*, &c. Whither we *use* or *abstain*, the *Conscience* is never the less *free*; yea, therefore because we are *free*; *libera Conscientia (utimur vel) abstinemus*, we *use* or *forbear* with a *free Conscience*. *Vid. Calvin. Instit. lib. 3. cap. 19. Sect. 10.*

Nay,

By vertue of my *Liberty*, I may *abridge* my self of *Liberty*. By vertue of the undoubted *Reality* of it, I may *limit* my self as to the *Indifferent use* of it.

Here is *Liberty*, that I may *freely* impose a *Necessity* upon my *Liberty*, * *quatenus id agitur, aut Charitatis ratio exigit.*

* *Calv. Instit. lib. 4. cap. 10. Sect. 32.*

Here is *Liberty*, namely, That (notwithstanding the *Indifferency* of things in themselves, yet) I may *freely* *tye* my self to, or *from* *such* and *such meats* or *such* and *such Cloaths*, in respect of *Decency* or *Charity*, or warrantable *Congruity* and *Pleasingness* to my own minde, &c.

• Finally,

They are much mistaken, who think that the Magistrates *Imposition* in a thing *Indifferent*, takes away, or *infringeth*

fringeth *Liberty of Conscience*; for who knows not that This is a thing *Indifferent*, namely, to begin *Sabbathical Duties* at four or six a clock in the morning? I prove it, (Though, the *Observance* of the *Christian Sabbath* be of *Indispensable Necessity*, (I am no *Anti-Sabbatarian*, yet) to begin the *Sabbath* then, is neither *Forbidden* nor *Commanded*; to begin it then, or sooner, or somewhat later, is not repugnant to the *Word*, *Ergo*, &c. Now, May not the *Magistrate* tye me (yea, and all his other Subjects) to six or four a Clock in the morning for the beginning of the *Sabbath*? Yes, That he may; and yet say, if in so doing, he doth infringe *Christian Liberty*. No *Imposition* is repugnant to *Liberty of Conscience*, but *Imposition* upon *Conscience*. What I have said doth not at all countenance *Ceremonies*, since (as is evident from what hath been said above) they are justly denied to be *Matters of Indifferency*, (about which *Liberty of Conscience* is most properly Conversant.) I would they would decide the Controversie, by their, unheard of, *Achillean* proofs. *Parturiunt montes &c.*

Thus I have endeavoured to shew (which is a difficult theme to such a raw head) how the *Magistrates Impositions* in things *Indifferent*; & *Necessary Obedience* thereunto are consistent with *Liberty of Conscience*.

The *Boundaries* or *Rules of Liberty of Conscience* follow, which may be said to be five. *Viz.*

1. *Piety*; This is *Loyalty* to God, specified, 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatsoever ye doe, doe all to the Glory of God.* The End of our *Liberty* is Gods *GLORY*; this should be the *Scope* of all our *Actions*, even of *Indifferent* ones. Our *Own Good* is ones *subordinate* not co-ordinate to That.

See Rom. 14.
7, 8
Etiam illa ad
gloriam suam
sua natura Ad-
phora debent

etiam a Christianis fieri in nomine Christi, hoc est juxta voluntatem Christi, & ad gloriam Christi. D. Davenant in locum.

2. *Loyalty*:

See Rom. 13.
1, 2.

2. *Loyalty*. This is enjoyned *Subjection* to the *Magistrate*, who is (as it were) Gods *Vice-Roy* here on earth in respect of the *Civil Sword* entrusted by the *King of Kings* to him; *Submit your selves* (saith Peter) *to every Ordinance of Man for the Lords sake, whether it be to the King as Supream, &c.* 1 Pet. 2. 13, 14. — as free, &c. 2. 16. Observe, *As free*, there is *Liberty*; but yet *submit AS free*; there is a *Limitation*. Then ours is a *Limited Liberty*.

3. *Charity*. By this we are restrained from the use of any thing from whence scandal and just offence might accrue to weak Brethren. Take heed (saith our Apostle) lest by any meanes this Liberty of yours become a stumbling block to the weak. 1 Cor. 8. 9. It is good neither to eat flesh, nor to drink Wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak. Rom. 14. 21. Hence said S. Paul, If meat make my Brother to offend (or stumble) I will eat no flesh while the World stands. 1 Cor. 8. 13. Cum charitas semper sit colenda, scandala semper sunt vitanda, said * Tilennus. Since Charity is ever to be entertained, Scandal is ever to be avoyded. By vertue of this Law of Charity we are tyed not only from the use of what might prove Scandalous and Offensive to weak Brethren, but also to the use and pursuance of such things as are † Expedient and Edificatory. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another. Rom. 14. 19. &c.

Quest. Is there not sometimes a repugnancy between the Law of Charity and the Law of Loyalty: as when the Magistrate commands That, which if we should observe, we should offend and scandalize the weak? Let us suppose, the Magistrate to enioyne a Common-Prayer to be read; If I should read it, I should scandalize weak Christians; if I should not read it, I should seem to disobey the Magistrate; what shall I doe in such a case? I must not scandalize him for whom Christ dyed; I but neither must I disobey the Magistrate.

Answe.

* Synt. part.
2 disp. 27.
Thess. 31.

† Vid. Par. in
1 Cor. 10. 23.
Vid. Calvin
Instit. lib. 3.
cap. 19. sect.
12.

Answ. * Dr. Downname, presents us with This, as an ex-^{* Doctrine of}pedient in this case of seeming *Antimony*; namely, That *Christian Liberty*. if we answer or obey the *Superiour Law*, viz. that concerning the *Magistrate*, the *Inferiour*, viz. that concerning the *weak Brethren* (which giveth place to the other) is not *broken or disobeyed*, &c. And I must confesse there is much in it, and I can but commend the *Drs* Invention; but yet under favour,

2. There had been more in it, if this had been supposed, namely, That not only the *Magistrates Command* but also his *Conscience* comes in competition with the weak *Brothers Conscience*; that is, If the *Magistrate* himself had been supposed to be of a *tender Conscience*. For then, we should seem by gratifying others, not only to *disobey* the *Magistrate*, but also to *offend* and *scandalize* his *tender Conscience*. However,

3. Since I am so *weak* as not to pick satisfaction here, I should betake my self to *Passive Obedience*: I dare not conforme by *active Obedience*; for then I should *with my meat destroy him for whom Christ dyed*. I dare not out of *Rom. 14. 15.* a respect to the *Consciences* of *Inferiour* Christians oppose or contemne *Authority*; God forbid, *Rebellion* and *Religion* my principles could never yet reconcile; and I have ever thought, that it is not only *sinne*, but even a *mi-* *Quod ad scandalum attinet.* *fer* to labour with *Anti-Magistraticall* Principles. *Vid. Magdeburg. Cent. 1.* Therefore I would chuse that which I am perswaded in *Conscience*, to be the *pars tutior*, the safer way; namely, lib. 2. cap. 4. to *Submit*: this is *Passive Obedience*; whereby I shall *col. 4. Aug.* hope to eschun both the one and the other evill. *Epist. 36. ad* *Casul. Zanch.* *de Imag. Pag. 390. Chemnit. exam. part. 1. pag. 179. Par. in Rom. 14. dub. 1.* *Calv. Instit. lib. 3. cap. 12. sect. 11, 12, 13. &c.*

4. *Purity*. This is another *Rule* and *Boundary* of *Liberty* of *Conscience*; which is mentioned *Rom. 14. 14.* *I am perswaded that there is nothing uncleane* * of it self, * *si iudicet.* there is *Liberty*; but to him that esteemeth any thing to be *uncleane*, to him it is *uncleane*; there is a *Limitation*. He that

that doubteth is damned if he eateth, because he eateth not of
 In this case the faith, for what is not of faith is sinne. Rom. 14. 23. That
 Magistrate is, if a man be not fully perswaded of the Lawfullness of
 may Command what he doth, he sins: Hence saith the Apostle, Let eve-
 lawfully, and ry man be fully perswaded in his own mind; Rom. 14. 5.
 (yet) the Sub- This is that Plerophory of Conscience without which a
 ject obey sin thing is Unclean and Unlawfull to us, though it be Lawfull
 fully. in its own Nature. Hence saith * Calvin, *Nefas omnino*
 * In Rom. 14. *est quippiam aggredi quod putes (Domino) displicere, imo*
 7.8. Vid. Calv. *quod non persuasus sis illi placere*; It is unlawfull for thee
 in v. 14. to attempt any thing which thou thinkest may displease
 God, yea, which thou dost not persuade thy self to be a
 thing that will please God. Thus, If a thing should be en-
 joynd whereof (though) I could question neither the Com-
 position nor the Imposition; (yet) if I should use or attempt
 it against or with a Reluctancy of Conscience I should sin;

* Vid. Calv. in For * *Quicquid fit repugnante Conscientia peccatum est*,
 Rom. 14. 5. whatever is done contrary to the Voice, Dictates and
 Alsted. Theol. Testimony of Conscience, that Bosome-Guide, is a sin: yea,
 Caf. cap. 2. The † Learned tell us that in things Indifferent (at least),
 † Vid. Hem- even an Erroneous Conscience ligat, though non obligat. It
 ming. Enchyr. binds, by a Negative eye; that is, though we are not obliged to
 Class. 2. cap. 7. do what it prescribeth, yet we are bound not to do what it con-
 Aquin. 1. 2. demneth or forbiddeth. The reason whereof must be, the
 Quest. 19. Art. Representation of the Will of God therein; for an Errone-
 5. Tanner. Je- ous Conscience judgeth it self to act by Rule.
 suit. to 2 in 12. disp. 2. q. 4. ous Conscience judgeth it self to act by Rule.
 dub. 2. n. 21.
 Baldwin. de Conf. Caf. lib. 1. cap. 7. Amef. de Conf. lib. 1. cap. 4. &c.

5. Sobriety. This is another Boundary of Liberty of
 Conscience. Brethren (saith the Apostle) ye are called to
 liberty, only use not your liberty as an occasion to the flesh.
 Gal. 5. 13. That were to passe the bounds of Sobriety,
 Temperance, Humility, Frugality, Modesty, &c. That were
 not a holy Liberty but a sinfull Licentiousness. That were
 not the Use but the Abuse of our Liberty. These are the
 Bounds of our Liberty of Conscience.

And

And thus I have dispatched the last step of *Christian Liberty*; and the first *Capitall Priviledge*, viz. *Redemption*. O how doth it concerne us, to contend for what Christ hath procured! *Periculosum est in divinis rebus ut quis cedat jure suo*, said Cyprian, de Hæret. baptiz. vid. Par. Comment. in 1 Cor. 7. 23. Tilen. Synt. part 2. disp. 44. Thes. 33.

The other great *Evangelicall Priviledge* is,
Adoption.

One great designe of the Son of God, in assuming to himself our Nature, was; That we might * receive the * *ἰσχυροῦς* Adoption of Sons. Here is noted the filial state of the *Church*; not, but that all the *Saints* in the *Jewish Church*, were *Sons*, but because the condition of the *Jewish Church* considered as a *Collective Body*, was by reason of the *Le-Non dixit Apo-* gall *YOKE of Rites and Ceremonies* more servile then *stolus, accipia-* that of the *Christian Church*. *mus, sed, reci-*
piamus, ut sig-

nificaverit hoc nos amisisse in Adam ex quo mortales sumus. Aug. in loc.

Adoption is that *Evangelicall Priviledge*, wherein the *Naturall Sons* of sinfull *Men*, become the *Adoptive Sons* of the *Living God*. It is peculiar to *Beleever*s, the *Lords Redeemed* ones. Christ is the *Son of God* by *Naturall*, *Eternall*, and *Ineffable Generation*, *Angels* are *Sons of God* by *Creation*; but *Men* (viz. *Believers*) are *Sons of God* by *Adoption*. There be two great and admirable truths in the Text.

1. Here, The *Son of God* became the *Son of Man*,
God sent forth his Son made of a Woman.

2. Here, The *Sons of Men* became the *Sons of God*.
That we might receive the Adoption of Sons.

* The *Son of God* became the *Son of Man*, that the *Sons* * *Ἐπεὶ το ὁ υἱος Ἀνθρώ-*
of *Men* might become the *Sons of God*. *πυ, Θεὸς γνή-*

ος υἱος; ἵνα τοῖς ἡ' Ἀνθρώπων υἱὸς τέκνα ποιῶσιν Θεοῦ. Chryl. in Joh. cap 1.

fph. 2. 3.

O what Comfort is this to *Redeemed* Ones ! what ? that *Slaves* should become *Sons* ! that such as are by *Nature* the children of *wrath*, should through *Grace*, become the *Children* of the *Most High God* ! &c.

This Theame doth well deserve another Treatise ; but I must conclude.

Use 4. Here is a *Motive* to *Thankfullnesse*.

Luk. 2. 14.

Heb. 2. 16.

Rev. 5. 11.

Here is the most quickening Motive to *Gratitude*, *Praise*, and *Thanksgiving*, that Heaven can afford to Mankind : What ? That the *Son of God* should be made of a *woman*, for the *Redemption*, *Adoption*, *Salvation* of *Sinners* ! *Angels* payed a *Tribute* of *Praise* for this Contrivance ; *Glory to God in the highest*, said they. Surely *Men* are much more concerned, since God took not upon him the *Nature* of *Angels* but the *Seed of Abrahams*. O Let *Men* henceforth become *Tributaries* to the most High God ! bleſſe God *Christians*, write a *Law* of *thankfullnesse* upon your hearts, and Copy it out in your *Lives*. Bleſſe God *Captives*, here is a *Redeemer* ! Bleſſe God *Sinners*, here is a *Saviour* ! One of your own *flesh* and *blood* ! O let us begin our *eternall* work, where I end. I dare say, this is a Theame, which *ten thousand times ten thousand and thousands of thousands*, even the whole *Host* of *Heaven* will with *praises* Celebrate and Comment upon to all *Eternity*.

Ὁς Μόνος Δόξα.

FINIS.

